THE MIDNIGHT CRY.

VOLUME I. NEW-YORK, NOVEMBER 17, 1842. NUMBER 1.

"Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. OFFICE NO. 36 PARK ROW. PRICE TWO CENTS.

MEMOIR OF WILLIAM MILLER.

WILLIAM MILLER was born at Pittsfield, Mass., Feb. 15, 1782. When he was four years of age, his father removed to the town of Hampton, Washington County, New-York, the present residence of Mr. Miller. The country was then new, and his means of education, till nine years of age, were very small. His mother, however, taught him to read, so that when he was sent to the common school, he could read in the Bible, Psalter, and an old Hymn Book, which at that time constituted the whole of his father's library. After his ninth year, he was sent to school three months in the year, till he was fourteen. During this time he was noted by his companions as a prodigy for learning, as they called it, particularly in the branches of spelling, reading, and writing. At the age of fourteen, he became anxious to obtain books to read. The first history he obtained was *Robinson Crusoe*; and the first novel he ever saw was *Robert Boyle*. He read them with avidity, and being so much interested in them, he read them many times over. He then became still more anxious to obtain books, especially histories and journals of travellers. A number of gentlemen in the vicinity of his father's residence, on being made acquainted with his love of reading, kindly offered him the privilege of their private libraries, which he accepted with much gratitude. From this time till he was twenty-one years of age, he was a most devoted student of ancient and modern history. The names of his benefactors ought to be given in this place, as they deserve to be honored for their liberality and love of learning. One of them was the *Hon. Matthew Lyon*, Representative to Congress from Vermont, from 1794 to 1798. The others were *Judge James Witherell*, afterwards judge of Michigan Territory; and *Alexander Cruikshanks, Esq.* of Whitehall, formerly of Scotland. By the kindness of these gentlemen, he was enabled to store his mind with a vast collection of historical facts, which have since been of so much service to him in the illustration of the prophecies. Possessing a strong mind and a retentive memory, he appropriated the contents of those gentlemen's libraries to his own use; and even now, after a lapse of more than thirty years, it is astonishing to observe the correctness of his frequent references to these historical facts and dates in his extemporaneous lectures.

At the age of twenty-two he was married, and settled in Poultney, Vt. Here he was still favored with the privilege of pursuing his favorite study; having free access to a large public library. Here also he became acquainted with the deistical writings of Voltaire, Hume, Paine, Ethan Allen, and others. He studied them closely, and at length professedly became a Deist. The principal men in the village were Deists; but, as a class, they were good citizens, and as a general thing were moral, and of serious deportment. With these he was associated about twelve years, in the defence of deistical sentiments.

In the last war with Great Britain, he received a captain's commission in the United States' service, and served in the army until the 25th of June, 1815, after peace was declared. He then moved to his present residence, Low Hampton, where the year following, 1816, he was converted from Deism to the christian faith, and united with the regular Baptist church in that place, of which he is now a member in good standing.

We gather the following facts relating to his past history and experience from his letters to us on this subject. The following connected account is made out from them, mostly in his own words.

"In my youth, between the years of seven and ten, I was often concerned about the welfare of my soul, particularly in relation to its future destiny. I spent much time in trying to invent *some plan*, whereby I *might please God*, when brought into his immediate presence. Two ways suggested themselves to me, which I tried. One was, to be very good, to do nothing wrong, tell no lies, and obey my parents. But I found my resolutions were weak, and soon broken. The other was to sacrifice, by giving up the *most* cherished objects I possessed. But this also failed me; so that I was never settled and happy in mind, until I came to Jesus Christ. While I was a Deist, I believed in a God, but I could not, as I thought, believe the *Bible* was the *word of God*. The many contradictions and inconsistencies, which I thought could be *shown*, made me suppose it to be a work of designing men, whose object was to enslave the mind of man—operate on their hopes and fears, with a view to aggrandize themselves. The history of religion as it had been presented to the world, and particularly by the historians of the eighteenth century, was but a history of blood, *tyranny*, and *oppression*, in which the common people were the greatest sufferers. I viewed it as a system of *craft*, rather than of *truth*. Besides, the advocates of Christianity admitted that the Bible was so dark and intricate that no man could understand it. This always was to me an inconsistent idea of God, and *even* made the Bible appear *more* like the oracles of the heathen gods, than like the wisdom of the just and righteous God. To give us the Scriptures to teach us the way of eternal life, and at the same time clothe them in a mantle of mysticism, so that no man could understand them! Reveal his will, which we *cannot understand, and then punish* us for disobedience! How can such a being be called either wise or good? These, and the like, were my arguments against the Bible. In the mean time, I continued my studies, storing my mind with historical knowledge. The more I read, the more dreadfully corrupt did the character of man appear. *I could discern no bright* spot in the history of the past. Those conquerors of the world, and heroes of history, were apparently but demons in human form. All the sorrow, suffering, and misery in the world, seemed to be increased in proportion to the power they obtained over their fellows. I began to feel very distrustful of all men. In this state of mind I entered the service of my country, I fondly cherished the idea, that I should find one bright spot at least in the human character, as a star of hope, *a love of country*—PATRIOTISM. But two years in the service was enough to convince me that I was in error in this thing also. When I left the service I had become completely disgusted with man's public character. I retired from the busy scenes of public life, in which I had been engaged about ten years, and thought to seek for that happiness, which had always eluded my pursuit in my former occupations, in the domestic circle. For a little space, a care and burden was taken off from my mind; but after a while I felt the need of some more active employment. My life became too monotonous. I had lost all those pleasing prospects, which in youth I expected to enjoy in riper years. It appeared to me that there was nothing good on earth. Those things in which I expected to find some solid good had deceived me. I began to think man was no more than a brute, and the idea of hereafter was a dream—annihilation was a cold and chilling thought, and accountability was sure destruction to all. The heavens were as brass over my head, and the earth as iron under my feet. ETERNITY! *What was it? And death, why was it?* The more I reasoned, the further I was from demonstration. The more I thought, the more scattered were my conclusions. I tried to stop thinking, but my thoughts would not be controlled. I was truly wretched, but did not understand the cause. I murmured and complained, but knew not of whom. I felt that there was a wrong, but knew not how, or where to find the right. I mourned, but without hope. I continued in this state of mind for some months; at length, when brought almost to despair, God by his Holy Spirit opened my eyes. I saw Jesus as a friend, and my only help, and the word of God as the *perfect rule* of duty. Jesus Christ became to me the chiefest among ten thousand, and the Scriptures, which before were dark and contradictory, now became the lamp to my feet and light to my path. My mind became settled and satisfied. I found the Lord God to be a Rock in the midst of the ocean of life. The Bible now became my chief study, and I can truly say I searched it with great delight. I found the half was never told me. I wondered why I had not seen its beauty and glory before, and marvelled that I could ever have rejected it. I found everything revealed that my heart could desire, and a remedy for every disease of the soul, I lost all taste for other reading, and applied my heart to get wisdom from God.

"I laid by all commentaries, former views and prepossessions, and determined to read and try to understand for myself. I then began the reading of the bible in a methodical manner, and by comparing scripture with scripture, and taking notice of the manner of prophesying, and how *it* was fulfilled, (so much as had received its accomplishment,) I found that prophecy had been literally fulfilled, after understanding the figures and metaphors by which God had more clearly illustrated the subjects conveyed in said prophecies. I found, on a close and careful examination of the Scriptures, that God had explained all the figures and metaphors in the Bible, or had given us rules for their explanation. And in so doing, I found to my joy, and as I trust with everlasting gratitude to God, that the Bible contained a system of revealed truths, so clearly and simply given that the "wayfaring man, though a fool, need not err therein.' And I discovered that God had in his word revealed '*times and seasons :*' and in every case where time had been revealed, every event was accomplished as predicted, (except the case of Nineveh, in Jonah,) in the time and manner—therefore I believed all would be accomplished.

"I found, in going through with the Bible, the end of all things was clearly and emphatically predicted, both as to time and manner. I believed; and immediately the duty to publish this doctrine, that the world might might believe and get ready to meet the Judge and Bridegroom at his coming, was impressed upon my mind. I need not here go into a detailed account of my long and sore trials. Suffice it to say, that after a number of years, I was compelled by the Spirit of God, the power of truth, and the love of souls, to take up my cross and proclaim these things to a dying and perishing world.

"The first time I ever spake in public on this subject was in the year 1824. The Lord poured his grace on the congregation, and many believed to the salvation of their souls. From that day to this, doors have been opened to me, to proclaim this doctrine of the second coming of Christ, among almost all denominations, so that I have not been able to comply with but a small portion of the calls.

"I have lectured in the states of New York, Vermont, Massachusetts, New Hampshire, Michigan, Ohio and Pennsylvania, and Canada. In every place, I think, two good effects have been produced. The church has been awakened, and the Bible has been read with more interest. In many, and I might say almost in every place, a revival of religion has followed, which has lasted for months. Infidelity in many cases has been made to yield her iron grasp on the mind of many an individual. Deism has yielded to the truth of God's word, and many men of strong minds have acknowledged that the Scriptures must be of divine origin. The sandy foundation of Universalism, has been shaken in every place where it could be reached by an attendance on the whole course of lectures. And hundreds of men of sound minds and strong powers, have had their spider's web broken, and have got a more sure hope in an experimental knowledge of the justice of God, and the forgiveness of sin, through the blood and sacrifice of Jesus Christ.

"As proof of the truth of the above facts, I would refer you to the many false reports which Universalists and infidels have industriously circulated in their periodicals and papers, concerning me and my views: the 'hundred years' mistake,' the 'refusal to sell my farm,' and the brick fence,' &c. &c. Stories too foolish for children to credit are promulgated as facts, sufficient to destroy the truth which is fairly proved by the word of God and history of ages past. Why use such false and weak arguments? Because the goddess Diana is in danger. It is evidence strong as holy writ, that when men use weak arguments and false productions, their cause is weak, and their foundation is trembling.

"Furthermore. I have been fully convinced that the effects of the promulgation of this doctrine on those who candidly hear, produce no little examination of the evidence of their hopes, founded upon the word of inspiration. The traditions of men too are brought before the public and tried by the unerring rule of God's word—such as a '*temporal millennium,*' the '*Jews' return.*' In one word, in a moral point of view, every effect is good; and if ever there is a '*midnight cry*' made, the effect must be similar to the one now produced, or it cannot have a scriptural fulfilment. 'Then all those virgins arose and trimmed their lamps.' If this doctrine does not make men search the Scriptures, (lamp,) I cannot conceive what would. One more effect I will mention. In every place where I have been, the most pious, devoted, and living members of the churches, do most readily embrace the views thus proclaimed; while the worldling professor, the pharisee, the bigot, the proud, haughty, and selfish, scoff at and ridicule the doctrine of the Second Coming of Christ.

"And if ever God's word, in his second Epistle of Peter, can be fulfilled, surely it is so now—'Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the creation.' Every word of this sign is literally fulfilled. In every place where I have been, the infidel, the Universalist, and many who would be called teachers in our several sects of limitarians, before they are convicted, can all meet on the broad ground of scoffing, ridicule, and falsehood, to put down the doctrine which they are not prepared to meet; and even meet the Universalists on the ground that the judgment day was past at Jerusalem, rather than believe this thrilling doctrine of immediate accountability. McKnight thinks these scoffers will be in the church; how true is it so fulfilled. I have often blushed to see the hardihood of our priests who take the ground of 'my Lord delayeth his coming,' and publicly advocate the doctrine that it is a long while yet to come. 'And shall begin to smite his fellow-servants.' Hear them, calling all manner of names, 'false prophet,' 'visionary fanatic,' 'crazy old man,' &c. 'And to eat and drink with the drunken.' Join any other doctrine, however repugnant to their creeds, rather than consent to this. 'Pilate and Herod can make friends' *against* this doctrine of the coming of Christ.

"In conclusion, although I have received scoffs from the worldly and profane, ridicule from the proud and haughty, contempt from the bigot and pharisee, and insult from the pulpit and press; yet I have one great consolation—God has never forsaken me, and their weapons have fallen harmless at my feet. Thousands have been brought to read their Bibles with more pleasure; hundreds have found faith in that word they once despised; false theories have been made to pass through a fiery ordeal; and undisputed errors have been searched out and exposed, and the 'word of God has mightily grown and multiplied.'"

J. V. H.

NEWARK DEPOSITORY OF SECOND ADVENT BOOKS.

The Newark Depository for all publications on the Second Advent of the Lord in 1843, is at No. 1 Commerce street, second story, where a full supply of all the works are kept constantly on hand, and where subscriptions are received for the "Signs of the Times," and the "Midnight Cry."

THE MIDNIGHT CRY.

THURSDAY, NOVEMBER 17, 1842.

AGENTS.

Agents are wanted immediately to serve and sell this paper in the cities of Brooklyn, Jersey city, Newark, New Haven, Hartford, Boston, Albany, Philadelphia, &c. Address, J. V. Himes, New York, *post paid.*

CARRIERS WANTED.

Several good, enterprising carriers are wanted to sell, aud serve subscribers of the "MIDNIGHT CRY," to whom a liberal discount will be made. Application should be made immediately—at this office.

THE MIDNIGHT CRY.

ITS OBJECT.

We intend by this little sheet to lay before the public in a cheap and popular form, some of the principal reasons for our faith in the Second Coming of Christ in 1843. It is an Apostolic injunction, that we be always prepared to give a reason of the hope we have within us. Conformable to this command, we hold ourselves in readiness to give, not only our *reasons* for such a glorious hope, but to lay the claims of this great, this overwhelming truth before the people. We esteem it not only our right and our privilege, but our DUTY to do so. Were we to hold our peace in the assuring prospect we have of such an event, it would be a cowardly betrayal of our trust. Therefore, in character with our full convictions on this subject, we adopt this plan for the purpose of calling, if possible, the attention of the entire community to a careful investigation of this intensely interesting question.

ITS CONTINUANCE.

We propose to publish it daily, [Sundays excepted,] until twenty-four numbers are issued, after which, if it should be called for by the public, and circumstances seem to warrant, it may be continued; but we make no promise beyond twenty-four numbers.

ITS CONTENTS.

It will be devoted peculiarly to the subject of Christ's Second Coming Speedily. We shall give, upon its pages, expositions of Daniel, Revelations, and other prophecies—particularly of the Seven Times—Time, Times and an half—of the Two thousand and three-hundred days,—the Twelve hundred and sixty,—Twelve hundred and ninety—and Thirteen hundred and five and thirty days, &c. &c. Also expositions of the Trumpets, seals, vials, woes, Two Witnesses, &c., of Revelation,—and of the Twenty-fourth and Twenty-fifth chapters of Matthew, in all of which we hope to give good and sufficient reasons for our faith.

It will also labor to disabuse the public mind of the one thousand and one false reports that have been put in circulation, and heralded by the press through the length and breadth of the land. It will contain lectures, essays, reports of lectures, reviews of our opponents, &c., from the pen and extemporaneous labors of Mr. Miller and others, and we think cannot fail to be a work of deep interest to every lover of truth, in this important crisis.

OUR WORK—is one of unutterable magnitude. It is a mission and an enterprise, unlike, in some respects, any thing that has ever awakened the energies of man. It is not a subserviency to human institutions.—It is not a conflict on a political arena.—It is not the operation of a distinct religious sect. But it is an *alarm*, and a CRY, uttered by those who, from among all Protestant sects, as Watchmen standing upon the walls of the moral world, believe the WORLD'S CRISIS IS COME—and who, under the influence of this faith, are united in proclaiming to the world, "Behold the Bridegroom cometh, go ye out to meet him!" It is an enterprise that swallows up all the petty peculiarities of sectarism, and unites us upon an elevation so far above those mercenary undulations, that they are utterly lost to our view below.

MR. MILLER'S LECTURES IN NEW YORK.

There has been such an intense interest in the subject, and such an eager curiosity to hear brother Miller, that his evening lectures at the corner of Catharine and Madison streets have been crowded to overflowing, and multitudes have been compelled to leave for want of room. It has been very painful to send away so many hungry souls, but we were able to send many of them to the church in Attorney street, where brother Hale is lecturing on the same subject As might have been expected, however, the disappointed crowd, being unable to see Mr. Miller, and having their heads full of the abusive falsehoods of the penny papers, indulged themselves in foolish talking and shouting. This has frightened the persons having charge of the house, so that they have refused to open it in the evening. The lectures will, therefore, be at ten and two o'clock in the day time, until further notice.

LECTURES IN NEW HAVEN, CT.

A course of lectures on the Second Advent of Christ in 1843, is to be commenced in the Methodist Episcopal Church in New Haven, Ct., on Saturday evening, 19th inst. Brother Miller is expected to attend. We are glad — heartily glad, that an open door is found in New Haven, and that so good an opportunity is presented for giving the midnight cry to that people It is also matter of rejoicing that some of the churches have the liberality, the love of truth, and the moral courage to open their doors, and to follow the example of the noble Bereans, to hear the word with all readiness of mind, and to search the Scriptures to see whether these things are so. May God crown the effort with abundant success.

Second Advent Witness.—All the subscribers of the "Witness" will be supplied with two numbers of the **Midnight Cry**, which will make up the full compliment of the current volume of that paper. We therefore hope that all who have not paid for the Witness will do so immediately. We are somewhat in debt for publishing the Witness, and now will not our subscribers be *just*, and help us pay a debt that has been incurred in supplying you with a paper! A word to the wise is sufficient.

L. D. Fleming, *Ed. Witness.*

Newark Tent Meeting.—The Second Advent Meeting held in the great tabernacle at Newark, N. J., commenced on the 3d, and was continued until the 14th inst. Such was the inclemency of the weather that we were unable to worship in the tent for several of the last days of the meeting. But notwithstanding the unpleasantness of the weather, the meeting was one of great efficiency.

Quite a number of lecturers were present on the occasion, among whom were brethren Miller, Litch, Hale, Storrs, and Himes. On Sunday, the 6th inst, there were supposed to be present from 10,000 to 12,000 persons. There was a rapidly increasing interest from the commencement, and people seemed to awake as from a slumber of ages, greatly surprised at the light and beauty of the Bible, of which they had been unconscious all their lives.

Owing to the unsettled state of the weather, our tent was struck about the 10th inst., and the Free Presbyterian church in Clinton Street was opened for us, during the week. On Sunday, the 13th, we procured Mechanics' Hall, but it was found to be altogether too strait for us. In the morning it was crowded to suffocation. At 2 P. M., we repaired to the court-house, from the steps of which brother Miller delivered a most interesting lecture to near five thousand people. The effect was thrilling and powerful. In the evening we again got access to the Free Church, which was thronged, and hundreds were not able to get in.

Notwithstanding we were driven from pillar to post, and labored, *apparently*, under the most embarrassing circumstances, yet God seemed to turn every thing to a good account, and even to make the wrath of man praise him. While the clergy opposed, the people, "*the common people*," with whom the truth always resides, were resolved to hear, and hear they did, many of them, as for eternity.

During our series of meetings, Rev. Dr. Brownlee, of this city, was enlisted to deliver a lecture against "*Millerism*," as it is called, in the Reformed Dutch Church. His effort proved a signal help to us. It was a "*splendid failure.*" We deeply regret that we are under the necessity of saying that his lecture was a disgrace to the pulpit and to Christianity. Infidels left his lecture declaring themselves confirmed in their unbelief. Christians left disgusted. Many, who went, hoping to hear some *good* reasons against the doctrine of the speedy coming of the Lord, came away declaring themselves confirmed in the truth of the Advent doctrine. His satire, his arrogance, and what some called his blasphemy, had a tendency to sicken and disgust the candid, and prove to them that he had no *good* arguments to oppose to our views. The fact is, the Doctor was forced to admit the truth of some of our premises, and yet he dared to say, "If the world comes to an end next year, the Almighty has told the greatest lies that ever were uttered." Such things only confirm the truth of our views and calculations.

In spite of all opposition, the truth has taken a mighty effect in Newark, and hundreds are looking for the speedy coming of the Lord. Quite a number were converted during the meeting, and multitudes are under deep and serious awakening. No doubt eternity will reveal much fruit as the result of this meeting.

Arrangements are in progress for forming a Second Advent Association in Newark, and establishing regular meetings, in order to the propagation of this great subject, and to carry the truth throughout all the surrounding country. The great crisis is at hand—the time is short, and there seems to be a deep conviction that what is done must be done quickly. Portentous clouds are rapidly gathering over the moral heavens, and it is imperative that our time, our talents, our *substance*, our ALL, should be appropriated to this glorious cause, and our labors be in character with our expectations. God have mercy upon the nations, and prepare his people for the coming day of the Lord.

CLOSE OF THE MEETING AT NEWARK, N. J.

The closing up scene at Newark was one of interest, and we have thought that the short address given by Brother Himes, a synopsis of which we give below, might serve in a measure to disabuse the public mind on several points connected with our operations. After a short and feeling address by brother Miller, brother Himes remarked in substance as follows :

"We have been classed, by the clergy, with Joe Smith, Matthias, and others, as base fanatics ; but we have sought to spread the truth, not by fanatical prophecies arising out of our own hearts, but by the light of the Scriptures, history, and by sober argument. We appeal only to the Bible, and give you our rules of interpretation. The veriest villains on earth would be saints compared to us, if we were not sincere. We sacrifice time, health, money, personal comfort, and all earthly prospects, to the cause. We have continual calls to give lectures all over the country ; as we can't do this, we publish books to speak for us. This they call a speculation, and they say brother Miller has made a fortune by his writings. Why he hasn't made enough to pay for the paper and ink on which his books were written. Others go round to preach against us and charge 25 cents admission ; we charge nothing. We have pitched our great tent eight times, in places 500 miles apart. The devil has gone before us and circulated that we charge $1 for admission. We never did ; we never thought of such a thing. Our enemies have manufactured the lie out of whole cloth.

"We have held 30 camp meetings within the last four months. Everywhere our influence has been felt. The churches have been shaken to their centre. The ministers of God have been waked up. Brother Brownlee's coming over here has done us so much good, that I'd cheerfully pay all his expenses if he'd come again. We want the people aroused. And now you must get up an association here, to be as a depot. The whole state must be waked up. Love your church, your minister, your Bible, but don't let your mouth be gagged. Pray, read, circulate pamphlets, form Bible classes ; get your ministers to join them. Be kind and good to all.

"But now about our finances. In this place I have paid out $147, for the expenses of the camp meeting. Brothers Fleming and Flavel have also paid out $200, making a total of about $350. We have received in donations $250, making $100 to be paid. Those who think they have been benefitted by us, can hand in their names and subscription to brothers Flavel and Fleming, and if they don't, they are willing to bear the expenses themselves."

Here brother Miller rose and said, that he had been accused of making money. He received enough from his farm to keep him in clothes for a year. He had nothing to do with the finances or with the books. He had received in Newark $5 from three persons within the last two weeks. When he came to Newark his money was reduced to $2. He now had enough to carry him to the next place ; and he believed that God would always provide for him. He had been accused of building houses ; but all the property he owned in the world was a farm at Low Hampton The concerns of the world were a burthen to him. He wished he had some one to travel with him, and take all worldly concerns off his hands.

He remarked, that much had been said through the pulpit and the press about his building brick houses, walls, &c., but that no kind of building had been erected on his place or by him, in any way, since 1817, with the exception of a small shed, or out-house, of about 12 feet square, which his son erected three or four years ago.

SELECTED ARTICLES.

Such has been the abuse of the public mind in reference to the views of Mr. Miller, that we have given in today's paper several articles taken from his "Life and Views," which we trust will be calculated to correct these abuses in the minds of all who are desirous of knowing the truth and judging correctly. His Memoir, his "Rules of Interpretation," &c, cannot fail to be interesting to all who will read them. We shall continue to give, from time to time, such things as shall set this great matter in its true light before the public. We bespeak a careful reading of these articles.

EXCHANGES.

All editors friendly to a full discussion of this question which so deeply concerns them and their readers, are requested to exchange with us for one month, and longer, if we continue the paper.

TO-MORROW'S PAPER.

A brief synopsis of brother Miller's views, and a sketch of the Bible Class exercise on Tuesday morning, together with many other interesting articles will appear tomorrow.

Agents.—E. H. Wilcox, of this city, will act as an agent for the "Signs of the Times" and "Midnight Cry," and other Second Advent publications about the city and vicinity, as usual ; but the depository for books and publications is kept by the subscriber, at 36 Park Row, where all orders for Second Advent publications should hereafter be directed.

Joshua V. Himes.

☞ **One Word** to the friends of the cause we advocate. It will be seen that we have opened a depository and office for the second advent cause in this city. We invite brethren visiting the city to call. Our office will be the head quarters for the friends in this part of the country. We also invite strangers, who desire information on the subject to call. We intend, as far as we are able, to send out the cry from this city to all parts of the globe. Let all who can, give us a helping hand.

J. V. H.

☞ SIGNS OF THE TIMES ☜

BY J. V. HIMES.

The Signs of the Times is printed and published weekly at 14 Devonshire street, Boston, Mass., at $1 for 24 numbers, to be published in six months. That is the principal office for all Second Advent publications. For the accommodation of the public in this vicinity, a publication office is opened for the "Signs of the Times," &c at 36 Park Row, N. Y. We mention this fact that none may labor under a mistake about the location of said papaper.

RULES OF INTERPRETATION.

In studying the Bible, I have found the following rules to be of great service to myself, and now give them to the public by special request. Every rule should be well studied, in connection with the Scripture references, if the Bible student would be at all benefited by them.

1. Every word must have its proper bearing on the subject presented in the Bible. Matt. v. 18.

2. All scripture is necessary, and may be understood by a diligent application and study. 2 Tim. iii. 15, 16, 17.

3. Nothing revealed in the scripture can or will be hid from those who ask in faith, not wavering. Deut. xix. 29. Matt. x. 26, 27. 1 Cor. ii. x. Phil. iii. 15. Isa. xlv. 11. Matt. xxi. 22. John xiv. 13, 14. xv. 7. James i. 5, 6. 1 John v. 13, 14, 15.

4. To understand doctrine, bring all the scriptures together on the subject you wish to know; then let every word have its proper influence, and if you can form your theory without a contradiction, you cannot be in an error. Isa. xxviii. 7—29. xxxv. 8. Prov. xix. 27. Luke xxiv. 27, 44, 45. Rom. xvi. 26. James v. 19. 2 Pet. i. 19, 20.

5. Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound it to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, then his *guessing*, *desire*, *creed*, or *wisdom*, is my rule, not the Bible. Ps. xix. 7, 8, 9, 10, 11. cxix. 97, 98, 99, 100, 101, 102, 103, 104, 105. Matt. xxiii. 8, 9, 10. 1 Cor. ii. 12, 13, 14, 15, 16. Eze. xxiv. 18, 19. Luke xi. 52. Mal. ii. 7, 8.

6. God has revealed things to come, by visions, in figures and parables, and in this way the same things are oftentime revealed again and again, by different visions, or in different figures and parables. If you wish to understand them, you must combine them all in one. Ps lxxxix. 19. Hos. xii. 10. Hab. ii. 2. Acts ii. 17. 1 Cor. x. 6. Heb. ix. 9, 24. Ps. lxxviii. 2. Matt. xiii. 13, 34. Gen. xli. 1—32. Dan. ii. vii. and viii. Acts x. 9—16.

7. Visions are always mentioned as such. 2 Cor. xii. 1.

8. Figures always have a figurative meaning, and are used much in prophecy to represent future things, times, and events; such as *mountains*, meaning *governments*; *beasts*, meaning *kingdoms*. Dan. ii. 35, 44. vii. 8, 17.

Waters, meaning *people*. Rev. xvii. 1, 15.

Lamp, meaning *Word of God*. Ps. cxix. 105.

Day, meaning *year*. Ezek. iv. 6.

9. Parables are used as comparisons to illustrate subjects, and must be explained in the same way as figures by the subject and Bible. Mark iv. 13. See explanations of the ten virgins, Miller's Lectures, No. xvi.

10. Figures sometimes have two or more different significations, as day is used in a figurative sense to represent three different periods of time.

I. Indefinite. Eccles. vii. 14.

II. Definite, a day for a year. Ezek. iv. 6.

III. Day for a thousand years. 2 Pet. iii. 8.

If you put on the right construction, it will harmonize with the Bible and make good sense, otherwise it will not.

11. How to know when a word is used figuratively. If it makes good sense as it stands, and does no violence to the simple laws of nature, then it must be understood literally, if not, figuratively. Rev. xii. 1, 2. xvii. 3—7.

12. To learn the true meaning of figures, trace your figurative word through your Bible, and where you find it explained, put it on your figure, and if it makes good sense you need look no further, if not, look again.

13. To know whether we have the true historical event for the fulfilment of a prophecy. If you find every word of the prophecy, after the figures are understood, is literally fulfilled, then you may know that your history is the true event. But if one word lacks a fulfilment, then you must look for another event, or wait its future development. For God takes care that history and prophecy doth agree, so that the true believing children of God may never be ashamed. Ps. xxii. 5. Isa. xlv. 17, 18, 19. 1 Pet. ii. 6. Rev. xvii. 17. Acts iii. 18.

14. The most important rule of all is, that you must have *faith*. It must be a faith that requires a sacrifice, and, if tried, would give up the dearest object on earth, the world and all its desires, character, living, occupation, friends, home, comforts, and worldly honors. If any of these should hinder our believing any part of God's word, it would show our faith to be vain. Nor can we ever believe so long as one of these motives lies lurking in our hearts. We must believe that God will never forfeit his word. And we can have confidence that he that takes notice of the sparrow, and numbers the hairs of our head, will guard the translation of his own word, and throw a barrier around it, and prevent those who sincerely trust in God, and put implicit confidence in his word, from erring far from the truth, though they may not understand Hebrew or Greek.

These are some of the most important rules which I find the word of God warrants me to adopt and follow, in order for system and regularity. And if I am not greatly deceived, in so doing, I have found the Bible, as a whole, one of the most simple, plain, and intelligible books ever written, containing proof in itself of its divine origin, and full of all knowledge that our hearts could wish to know or enjoy. I have found it a treasure which the world cannot purchase. It gives a calm peace in believing, and a firm hope in the future. It sustains the mind in adversity, and teaches us to be humble in prosperity. It prepares us to love and do good to others, and to realize the value of the soul. It makes us bold and valiant for the truth, and nerves the arm to oppose error. It gives us a powerful weapon to break down infidelity, and makes known the only antidote for sin. It instructs us how death will be conquered, and how the bonds of the tomb must be broken. It tells us of future events, and shows the preparation necessary to meet them. It gives us an opportunity to hold conversation with the King of kings, and reveals the best code of laws ever enacted.

This is but a faint view of its value; yet how many perishing souls treat it with neglect, or what is equally as bad, treat it as a hidden mystery, which cannot be known. Oh, my dear reader, make it your chief study. Try it well, and you will find it to be all I have said. Yes, like the Queen of Sheba, you will say the half was not told you.

The divinity taught in our schools is always founded on some sectarian creed. It may do to take a blank mind and impress it with this kind, but it will always end in bigotry. A free mind will never be satisfied with the views of others. Were I a teacher of youth in divinity, I would first learn their capacity and mind. If these were good, I would make them study the Bible for themselves, and send them out free to do the world good. But if they had no mind, I would stamp them with another's mind, write bigot on their forehead, and send them out as *slaves!*

BIBLE DICTIONARY.

EXPLANATION OF PROPHETIC FIGURES.

Adultery. Idolatry. Jer. iii. 9. Eze. xxiii. 37.
Air. Spirit of piety—false theories. Eph. ii. 2.
Altar. Christ. Ps. xliii. 4. Heb. xiii. 10.
Amon. A people, or son of my people.
Ancient of Days. God. Dan. vii. 9.
Angel. Christ, or messenger of God. Ex. xxiii. 20. Rev. i. 1. xx 1.
Ark. Christ. Ps. cxxxii. 8. Num. x. 33.
Ascension into Heaven Dignity and honor. John vi. 62. Isa. xiv. 13, 14. Rev. xi. 12
Asleep. Death. Acts vii. 60. 2 Pet. iii. 4. 1 Cor. xv. 18.
Awake. Resurrection. Job xiv. 12. Ps. xvii. 15 John xi. 11. Dan. xii 2.
Babylon. Confusion, mixture, worldly.
Balaam. Their destruction without the prophet.
Balance. Justice. Daniel v. 27. Worldy mind. Rev. vi. 5.
Banner. Gospel ensign, love. Cant. ii. 4.
Beasts. Kingdoms, or powers. Dan. vii. 3, 17. Rev. iv. 6—8. v. 8, 9.

THE MIDNIGHT CRY.

Matt. xxv. 6.

Ye virgin souls, arise!
  With all the dead awake;
Unto salvation wise,
  Oil in your vessels take:
Upstarting at the midnight cry,
Behold your heavenly bridegroom nigh.

He comes, he comes, to call
  The nations to his bar,
And take to glory all
  Who meet for glory are:
Make ready for your free reward;
Go forth with joy to meet your Lord—

Go, meet him in the sky,
  Your everlasting Friend;
Your head to glorify,
  With all his saints ascend:
Ye pure in heart, obtain the grace
To see, without a veil, his face.

Ye that have here received
  The unction from above,
And in his spirit lived,
  And thirsted for his love—
Jesus shall claim you for his bride;
Rejoice with all the sanctified.

Rejoice in glorious hope
  Of that great day unknown,
When you shall be caught up
  To stand before his throne;
Called to partake the marriage feast,
And lean on our Immanuel's breast.

The everlasting doors
  Shall soon the saints receive,
Above those angel powers
  In glorious joy to live;
Far from a world of grief and sin,
With God eternally shut in.

Then let us wait to hear
  The trumpet's welcome sound;
To see our Lord appear—
  May we be watching found,
Enrobed in righteousness divine,
In which the bride shall ever shine.

SECOND ADVENT BOOK DEPOSITORY

IN NEW YORK.

The subscriber has opened a room at *the Brick Church Chapel, No. 36 Park Row, up stairs,* where he will keep constantly on hand a full supply of all the Second Advent publications, wholesale and retail; where he is also publishing the "Signs of the Times,"—weekly—(located in Boston,) and "The Midnight Cry,"—daily. Those from the country who may wish to procure publications on this subject, will find a great variety and a full supply at all times at this office.

J. V. HIMES.

THE MIDNIGHT CRY

Is published every afternoon at 36 Park Row, up stairs, by J. V. Himes, assisted by L. D. Fleming, and N. Southard. All letters and communications for the Midnight Cry should be directed to J. V. Himes, New York City, POST PAID.

THE MIDNIGHT CRY.

VOLUME I. NEW-YORK, FRIDAY, NOVEMBER 18, 1842. NUMBER 2.

"Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. OFFICE NO. 36 PARK ROW. PRICE TWO CENTS.

WM. MILLER'S ADDRESS

TO THE BELIEVERS IN THE SECOND ADVENT NEAR, SCATTERED ABROAD.

MY DEAR BRETHREN AND FRIENDS:—

Grace, mercy and peace be multiplied unto you, from God the Father, and our Lord Jesus Christ.

In time past, I have travelled quite extensively in the United States and in Canada, publishing the glorious news of the near approach of the Second Coming of the dear Saviour, to tens of thousands, both of saints and sinners. With *many* of these, I have formed the happiest acquaintance. It would afford me the greatest pleasure to meet *those* friends again, and renew an acquaintance so happy and endearing. But for this I cannot hope in this world. You will therefore permit *me* to address you, through the only medium now left me, on the *glorious subject,* which has occupied your and my attention for several years past. It may be the last time I shall be favored with, of addressing my friends scattered abroad, to whom I am bound by so many tender ties. As a friend of mine has conceived the idea of publishing another volume of my productions, which may fall into the hands of very many of my old friends who will see my face no more in this world, I avail myself of the privilege of appending to the same this address, containing my solemn, and perhaps, last advice to you all, and thereby clearing the skirts of my garments of the blood of all.

It is about eleven years since I first began to publish the doctrine of the Advent near; though I had been fully convinced of its truth long before, by a close and patient study of the Bible. But such were the difficulties attending its promulgation, that I was restrained from the duty for a long time. And when you consider the circumstances in which I was placed, you will not wonder that I shrunk, for a time, from the responsibility. I was alone; "no man stood with me" for a number of years. I had to contend against the prepossessions and prejudices of the entire Christian community; the systems, talents, as also the superior education of the clergy; the religious press, and the political also, throughout the country; the institutions of learning, both literary and theological; the unbelief of the church; and, in short, the whole world were against me. Had you seen the old farmer then, without education, with but limited means, almost unknown, unaccustomed to public speaking; without sympathy, authority, or recommendation from men; going into the world with the *Bible alone* in his hand to bear a solemn message to a sleeping church and stupid world;—a message so alarming as the announcement of the speedy coming of the last judgment, and the conflagration of the world;—a doctrine so contrary to the human heart, so opposed to all the received opinions of the community; had you seen me under these circumstances, I am disposed to believe that you would have pronounced me very visionary and fanatical. I speak not these things boastingly; God forbid; but rather to show my weakness and incompetency, and to magnify the wisdom and power of God, who is able to take worms to thresh mountains and the weak things of the world to confound the wise and mighty; and that you may value these things the more, as being of God, and remain steadfast, watching unto prayer.

This view of the instrumentality which God has seen fit to employ in connection with the effects produced, will show that this cause and doctrine are of God. What other object could I have had in view, in preaching this doctrine, under the trying circumstances specified above, but to glorify God and save my fellow-men? Yet how many unworthy objects and motives have been attributed to me, by many of the professed disciples of Christ, and by a scoffing and unbelieving world! Take for examples the following from among the thousand lying reports circulated through the land:—

"That it was for worldly gain!" How can this be true? Look at the circumstances. According to my calculation of "prophetic times," there were but twelve years to the "consummation of all things." If I ever got rich, it must be within this period of time. Now what were the facts? Four years of the time were spent in New York, Vermont, and Canada; and all that the old man received would *not* amount to one dollar! Not that the brethren were not willing to give. No; for they often urged me to take; but it was wholly refused. Since which time, I had received some contributions, in order to bear my heavy traveling expenses; but my receipts have never exceeded my expenditures. But say they, "he has made it by his books" But, my brethren, this cannot be a motive; my books were *not* thought of nor written until a number of years after I had gone out and published the doctrine. And then, again, the books were *not* published by me; but by those to whom I gave the privilege of publishing the first and second editions without charge. Does this *look* like speculation? "Well, then," says the opposer, "he does it to get a name, like the man who set the city on fire that, he might obtain notoriety." This needs no argument to confute it. The man who could conceive so ridiculous and silly a motive, or impute to others such motives, would be considered, if justly dealt with, either a madman or a fool; particularly where there is not a particle of evidence to support such imputations. Then he does it to "raise up a sect or party." This needs no more argument than the former. To raise a party or sect, to exist certainly not more than twelve years, and now not more than one year,—you cannot suppose it to be an object. Again, thousands, and even tens of thousands more of you can witness that I have begged of you to make *no* divisions in your churches or sects; that we had more than enough already. I have advised all men of every sect not to separate from their brethren, if they could live among them and enjoy christian privileges. I have often given my advice to those who have complained of persecution among their brethren, *to live down* persecution by well-ordered lives and godly conversation. Surely, my brethren, you will say this doth not look like sectarianism. And *then*, to cap the climax of arguments, a Rev. D. D. of the Baptist order cries out, "*It is all moonshine.*" "*Amen,*" says the Universalist minister. This is argument well endorsed.—My opponents have been in the habit, too, of spreading false reports, in order to destroy the influence of what they could not confute, and by ridicule try to destroy what in sober reason they could not condemn. They have published my death in the public papers, when some of them knew it to be false. They have published, and reported, over and over again, that I had altered my prophetic time a *hundred years.* They have published the foolish story, that I would not gamble away *my* little home, in order to convince wicked and corrupt men that I believed the doctrine that I preached. They have told and published that I built a stone wall instead of rail fence on my farm. Some have gone into distant places, and reported that I was building a *large house* with money I got for preaching, when the truth is I built a house in 1817, of small dimensions. They have reported that I was insane, and had been in a mad-house seven years; if they had said a mad world fifty-seven years, I must have plead guilty to the charge. They have reported, that, for preaching this doctrine in many places, I have been cast into prison. They have reported, that city authorities had ordered me to leave their jurisdictions and not to preach publicly within their borders. Here let me state, as an act of justice to my country, and honorable to our rulers, that in no case has any officer, in any city or town that ever I have been in, or under any government, interfered between me and my duty, or misused me in any manner; but wherever I have had any occasion for their assistance, I have ever found them prompt and energetic in their measures, and kind and gentlemanly in their manners. I wish I could say as *much* of some of our bigoted clergymen.—These, and many more foolish and false reports, have been circulated through our country; yes, and by those who ought to be examples of the flock and shepherds in Israel. And now let us take a view of the effects produced by the promulgation of this doctrine, and see how much evidence we have that it is of God.

1. Wherever this subject has been presented to the people with any fairness, it has been invariably said, and you yourselves are witnesses, that it produced a general reading and searching of the Bible; our enemies themselves being witnesses also. This cannot be called a *bad* effect.

2. Wherever this fruit has been seen, ("the searching of the Bible,") it has produced a *complete* revolution with a large majority of such in their faith and hope. And whereas some did not believe that Christ was ever coming again to

the earth, or, if he did, it was a great while yet to come, and of course there could be no such thing as watching for his return with such; now they are anxiously looking for his glorious appearing. This must have the happiest influence on the mind and life of every individual who thus believes. Again, many were of opinion, that the church in some future period would enjoy a long time of unexampled prosperity; while those who had slept would sleep on for 1000 years, and some supposed 365.000 years; and of course they would not be united with their brethren, nor be satisfied, until a vast number of years had rolled away, for the resurrection could not take place until after that period. Now they believe in the near approach of the resurrection, and the final union of all the saints, both which are in heaven and which are on earth; and that the great Sabbath will be enjoyed as a day of rest, with all the children at home. There is a great difference between their former and present faith, as well as hope. And you can all judge which is most scriptural, and congenial with the christian heart.

3. There were many, very many, sleeping and slumbering over this important subject, of the coming of Christ, the judgment day, and the glorious reign. Now, in every part of the christian world, the cry is being made, "Behold, the Bridegroom cometh, go ye out to meet him;" and the response is heard, "Come tell us of these things." And you, my brethren, are my witnesses, many of you, that hundreds, yea thousands, have been as it were, chained to their seats for hours, silent as the tomb, to hear this subject discussed.

4. In every place where this subject has been judiciously preached, and the necessity of repentance properly enforced, the sceptic, the deist, the Universalist, the impenitent and the careless of all classes, have been made by the power of the Spirit to see and feel their danger, and to seek for the forgiveness of their sins by repentance towards God and faith in our Lord Jesus Christ. Many of you, my brethren, can witness to the saving influence of preaching the "kingdom of God at hand," as a motive for repentance, and to a godly life and conversation.

5. We have the consolation of seeing many of our best ministers renouncing the doctrine of the temporal millennium, believing in the Second Advent as near at hand: and the kingdom of God in its glorified state about to be established on the ruins of the kingdoms of this world—the resurrection of the just, and judgment of the saints—the reign of Christ on the earth 1000 years—then the resurrection of the wicked, and the finale, or close of the judgment. I know and have heard of more than three hundred in the United States, and in all probability double that number may be found! Fifteen years ago, there were none, publicly known, in these United States. "This is the Lord's doing, and marvellous in our eyes." And what is equally as marvellous, is, that there are some among all christian nations who are proclaiming this doctrine, and these, too, all coming out about the same time! Again, we find some of them among all sects or denominations, except among Universalists, and as they are the sect to which Paul alludes, 1 Thes. v. 3, the reason is very obvious why none of them believe. What has caused all this great movement to one point? Have our periodicals accomplished this? No, my brethren; five years ago not an individual could be found who had moral courage enough to edit a paper advocating these doctrines. Have societies been formed to carry the news? No. Have missionaries been sent out by any Board or sect? No. Have seminaries taught their students and sent them out to tell the church of the approach of her blessed Lord? No. What has revived and brought this soul-reviving news to the suffering children of God? Have wicked men? Our opponents dare not accuse us thus. What then has moved the wheel that rolls this blessed sound, "Behold the Bridegroom cometh." Is it Satan? Look at the effects, and tell me what objects he could have in opposing his own kingdom? How inconsistent he must be to oppose his own children thus! See how angry they are, how it disturbs their ranks! Will Beelzebub cast out devils? Again, where this doctrine is promulgated, see our churches waking up and trimming their lamps; see sinners converted, saints lifting up their heads and rejoicing! Has Satan become a missionary of this cast? Then I shall look for Christ to dismiss some of his "dumb dogs," and employ better men. No, my brethren, reason and common sense tell us better. What then has called out some of every class, of every sect, in every place, and in all lands, with different gifts and discordant views on other points, to harmonize in this? The answer must be obvious; a child could tell us what: it is the Spirit and power of God. It is he who has promised "to do nothing but he will reveal his servants the prophets." He can move upon the minds of his servants to read his word. He can open it to their understandings. He can call them to publish it far and near.—He can protect them from the anger of men and the fowler's snare. He will do his will on earth as in heaven, and no one can say, Why doest thou thus?

(To be continued.)

THE MIDNIGHT CRY.

FRIDAY, NOVEMBER 18, 1842.

TIMELY WARNING.

And TAKE HEED to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so THAT DAY COME UPON YOU UNAWARES.—*Jesus Christ.*

PRICE OF THIS PAPER.

We feel it a religious duty to pay our printers and paper-makers daily, if possible, that Christ may not come and find us keeping back the hire of the laborer.—We are therefore compelled to sell the paper for a price which will pay the expenses of publication; and if we receive more, it will be faithfully expended in sending abroad the Midnight Cry. Those who buy a large paper for a cent or two cents, should remember that they are buying the cards and shop bills of many hunhred advertisers, who have previously paid the printer's extravagant prices for the privilege of placing them before so many thousand eyes. We have no such resource.

TO-MORROW'S PAPER

Will contain the Dialogue entitled Voice of Warning, and the "Clue to the Time," which are very important articles for present circulation. Let them be widely scattered.

TO CARRIERS.

Multitudes would buy and read the Midnight Cry, if it were carried to their dwellings. Those who are ready to undertake this blessed work will be supplied as follows:

Less than 10 copies daily,	1½	cents each.
Less than 100 " and more than 10,	1¼	"
Less than 200 " and more than 100,	1⅛	"
More than 200 "	1	"

LECTURES IN NEW YORK.

Brother George Storrs commenced a course of lectures to a small audience in this city three weeks ago to-night. They soon moved to a larger house, which, in a few days, was found too small for the eager listeners. One intelligent lady would not attend, for several days, but at length consented to go once. She was then so impressed with the truth and importance of this great subject, that she was very sorry she had not heard all the lectures, and became a regular attendant.

A devoted Sabbath School teacher said she had received more instruction upon the Scriptures in a week, than for many years before.

Brother Storrs is now lecturing at Chicopee Falls, Mass., and brothers Miller and Hale are lecturing in New York. *See Notices.*

PRAYER-MEETING IN NEWARK.

Many brethren and sisters in Newark are holding meetings, almost every evening, that they may pray together, and speak often one to another, and comfort one another in the blessed hope that Christ is speedily coming to those who look for him, without sin, unto salvation. Multitudes there are desirous to hear further on this subject, and some of the brethren propose to fit up one of the large buildings which the ravages of bankruptcy have left unoccupied. Let them do so, and we trust a lecturer will be found. The time is short. What you do, should be done quickly.

CAMP-MEETING.

Late as the season is, the devoted brethren at Leominster, Mass, propose to hold a camp-meeting, to commence next Tuesday. The Committee say:

> The object of this meeting will be, by faithful Christian effort, to arouse attention to the necessity of a preparation for the SPEEDY COMING OF CHRIST.
>
> This meeting will recognize no denominational differences—therefore Christians and Friends of all denominations, who love the appearing of our Lord, are earnestly invited to attend and labor with us. Considerable interest is now manifested among us. "Come over and help us." Bring your unconverted friends, and believe that God will bless them. Some of the most competent and devoted Lecturers will be there.
>
> Every needful arrangement for board, lodging, (suited to the season,) and horse-keeping, will be made at or near the ground. Friends will, however, be expected to bring their own bedding. Stoves will be furnished for our place of worship, so that all will be comfortable. Friends, let us labor for God and souls.

NOTICES.

Brother Wm. Miller lectures at the corner of Catharine and Madison streets, at 10 and 3 o'clock, daily.

Brother Apollos Hale, Jr, lectures at the M. P. Church in Attorney street, at 7 o'clock this evening.

JOHN C. COLT

Dies to-day—and many million hearts will thrill at the recital. Zealous and able lawyers have labored long and hard to delay or avert his doom, but in vain. Reader, we are all under condemnation to the first and second death, unless we have laid hold on the free offers of salvation, which Christ invites us to accept. He died to obtain your pardon, and it is offered to you freely. Oh! spurn it not!

THE TWO RESURRECTIONS.

At the Bible Class on Tuesday morning the following questions were considered:

1. Has Christ already come?
2. Will his coming be personal or spiritual?

These questions led us directly to the 20th chapter of Revelations, which the believers in a temporal millennium, have, within the last two centuries, pressed into their service:

> 1. And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.
>
> 2. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.
>
> 3. And cast him into the bottomless pit, and shut him

up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.

4 *And I saw thrones, and they sat upon them,* and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon the foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5. But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

6. Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath *no power*, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

The first question to be settled here, is this: Who is the mighty angel that descends and binds Satan, and sets a seal upon him?

Answer. It must be the Angel of the Covenant,—Jesus Christ,—for he has the key of the bottomless pit in his hand, and Christ says to John, (Rev. 1: 18,) "I am he that liveth and was dead, and, *behold* I am alive *forevermore*; and HAVE THE KEYS of hell and of death. He who holds the keys, then, is our once crucified Redeemer.

Question. Might not Christ have committed the keys to some one else, whom John saw descending?

Answer. Christ says of himself; (Rev. 3: 7,) "These things saith he that is holy, he that is true, he that openeth and no man shutteth, he that SHUTTETH AND NO MAN OPENETH." He is doubtless the one that shuts up Satan and sets a seal upon him, so that he cannot escape, till the second resurrection, when all the wicked are raised together. This leads us to consider the two resurrections, and we will inquire whether the rest of the Bible teaches us that the righteous and the wicked will be raised at different times. See 1 Thessalonians, 4: 14, "For if we believe that Jesus died and rose again, so them also that SLEEP IN JESUS will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of our Lord, shall not prevent [go before] them that are asleep. For the Lord himself shall descend with a shout with the voice of the archangel, and the trump of God, and the DEAD IN CHRIST shall rise FIRST."

Here, then, is the same first resurrection mentioned in Revelations, for it is impossible there can be two essentially different resurrections, and each of them be properly called the FIRST.

The Apostle proceeds, (verse 17,) "Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, so shall we *ever be with the Lord.*" It is not said we shall ever be in the air, but ever be with the Lord; and John, in the 21st of Revelations, which was originally connected with the 20th, tells us where we shall be—in the new Jerusalem, "the Tabernacle of God with men, and he will dwell with men."

Let us now turn to the 15th chap. of 1 Cor., where the resurrection is largely dwelt upon, and see if the same truth is there taught us. The apostle says we are to be raised; "every man in his own order; Christ the first *fruits, afterwards,* THEY THAT ARE CHRIST'S AT HIS COMING.

This must be a literal resurrection, for it introduces the subjects of it into a kingdom which flesh and blood cannot inherit, (verse 50,) and it shall be "in a moment, in the twinkling of an eye, at the LAST TRUMP, for the trumpet shall sound, and *the dead* shall be raised *incorruptible*, and we shall be changed," (verse 51.)

Q.—What will this change be?

A.—Refer to Phil. 3: 20, 21—"For our conversation, [i. e. our citizenship, as the most eminent divines render it,] is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned *like unto his glorious body*, according to the working whereby he is able even to subdue all things unto himself." Our opponents cannot reconcile this language with their notion that the first resurrection is only a revival. They cannot even call it the first revival, for there have been many revivals from the days of Christ till now, and the millennium has not yet come. But these passages are all consistent with our belief in two resurrections. The apostle tells us the dead in Christ shall rise, and it shall be their blessedness to be ever with the Lord. John says, they shall reign with Christ, and adds, "Blessed and holy is he that hath part in the first resurrection." It appears, then, that the first resurrection is a rising to salvation. Now, the apostle, to the Hebrews, says: (9: 28,) "Christ was once offered to bear the sins of many, and unto them that look for him shall he appear *the second time*, without sin, *unto salvation*." These passages, like an unbroken chain, bind together the first resurrection, and Christ's second coming, showing them to be at the same time, and for the same purpose—the glorification of his followers.

We will turn to a few other Scriptures, which would be obscure and *difficult on any other interpretation. In* the third chapter of Philippians, Paul declares that "we [Gentile believers] are the circumcision which worship God *in the spirit*, and rejoice IN CHRIST JESUS, and have no confidence in the flesh,"—[i. e. in descent.] He then goes on to say, that though he was of the stock of Israel, of the tribe of Benjamiu, a Hebrew of the Hebrews, as touching the law a Pharisee, yet he considered these things all worthless; yea, he says, "I count all things but loss for the excellency of the knowledge of Christ Jesus, for whom I have suffered the loss of all things, if by any means I might attain unto the resurrection of the dead." Examine the whole passage, from the first verse to the eleventh, and then tell us what Paul means by *attaining* to the resurrection of the dead, if all mankind are going to have a resurrection as a matter of course. Those who are skilled in Greek give us a ready answer to this question, and by so doing furnish us with an overwhelming argument for the two resurrections. The expression in the original implies that Paul was seeking for a peculiar resurrection OUT FROM AMONG the dead. He considered it of infinite importance that he should *have part in the first resurrection, and not be among* those who would be left behind to suffer the second death.

Again in the 11th of Hebrews, a host of worthies are mentioned who stopped the mouths of lions, quenched the violence of fire, &c., "and others were tortured, not accepting deliverance, that they might obtain a *better resurrection.*" This language certainly implies that there is one resurrection inconceivably better than the other.

Turn also to Luke 14: 13, 14, where our Savior says: "When thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee, but thou shalt be recompensed at the RESURRECTION OF THE JUST." Here it is evident that THE JUST are to have a resurrection peculiar to themselves; otherwise Christ might have said, at the general resurrection, but it is remarkable that no such expression ever occurs in the Bible. Paul says he believes there shall be a resurrection, BOTH of the just, AND of the unjust. Acts 24: 15.

Look, also, at the conversation between Christ and the Sadducees, (Luke 20: 34, 35.) "They who shall be *accounted worthy* to attain that world, and THE RESURRECTION FROM THE DEAD, neither marry, nor are given in marriage," &c. Here the original conveys the idea of a rising in which some are accounted worthy to be raised out from among others who are left behind.

Several interesting questions growing out of this subject were then discussed, but they were found to contain no valid objections against the couclusion to which the Scripture so clearly guides us, viz: When Christ comes *the second time, which will be personally, in the clouds* of heaven, all living believers in him will be caught up to meet him, together with all who have slept in Jesus, when the world, and all rejecters of Christ, will be burned up, and the rest of the dead will live not again, till a thousand years are finished, when they will rise to be adjudged worthy of the second death!

Reader, does this thought terrify you? Then fly to Jesus, who is now inviting you to flee from the wrath which is to come. Judge yourself now, that ye be not adjudged to the second death.

BIBLE DICTIONARY.

EXPLANATION OF PROPHETIC FIGURES.

BEHELD OR BEHOLDING. Joy, or grief, according to the circumstances. Ps cxix. 158. Rev. xi. 12.

BED. A place of confinement. Rev. ii. 22. Isa. xxviii. 20.

BIND. To judge and condemn. Matt. xiii. 30. xxii. 13.

BIRD OR FOWL. Warriors and conquerors. Isa. xlvi. 11. Jer. xii. 9. Rev. xviii. 2.

BIRTH. Deliverance from heavy judgments. Isa. xxxvii. 3—20. lxvi 9.

BLACK. Error, cruelty, death. Jer. iv. 28. Rev. vi. 5—12.

BLASPHEMY. Idolatry Isa lxv. 7. Eze. xx. 24—27.

BLESS OR BLESSED. Saved from sin and from death. Ps. xxviii. 9. xxxvii, 22 Isa. lxi. 9. Rev. xiv. 13.

BLIND. Those who are wilfully ignorant and prejudiced. Isa. lvi. 10—12. xlii. 18—20. Matt. xxiii. 16 xv. 14. 2 Cor. iv. 4. 1 John ii. 11.

BLIND. Self-righteousness. Matt. xv. 14. xxiii. 16 to 26.

BLOOD. Death, war and slaughter. Matt. xxvii. 24. Isa. xv. 9. xxxiv. 3. Rev. vi. 10. viii. 8. xi. 6. xiv. 20.

BLOWING OF THE WIND. The Holy Spirit doing its office in regeneration. Cant. iv. 16. John iii. 8. Rev. vii. 1.

YOUR GREAT DELIVERER'S NIGH.

The clouds at length are breaking,
The dawu will soon appear,
And "signs" there's no mistaking,
Proclaim Messiah near.
Awake, awake from sleeping,
Attend the "Midnight Cry,"
Ye saints, refrain from weeping,
Your great Deliverer's nigh.

The morning light is beaming,
The "day star" shines on high,
Christ's heralds are proclaiming
His coming in the sky;
And earth's eventful story
A few short months will tell,
The righteous rise to glory
The wicked sink to hell.

Ye mortals take the warning,
Ten thousand calls invite,
Should you neglect the morning,
Then comes the doleful night.
Now mercy's hand extended,
The vilest wretch would save;
But Oh! if this be ended,
You're lost beyond the grave.

If earth and all her treasure
Are doomed to fire and flame;
Her royal pomp and pleasure,
Are but an empty name;
Her kings—her crowns—her glory—
Her armies—fleets—and pride
May bubble forth her story
While floating down the tide.

The ocean, Oh! the ocean,
To which her grandeurs end,
Now foams in dreadful motion,
Her boast and pomp to end.
See, see the flames ascending,
The seas themselves explode,
The clouds—the skies are rending
With cries of "God"—"Oh! God!"

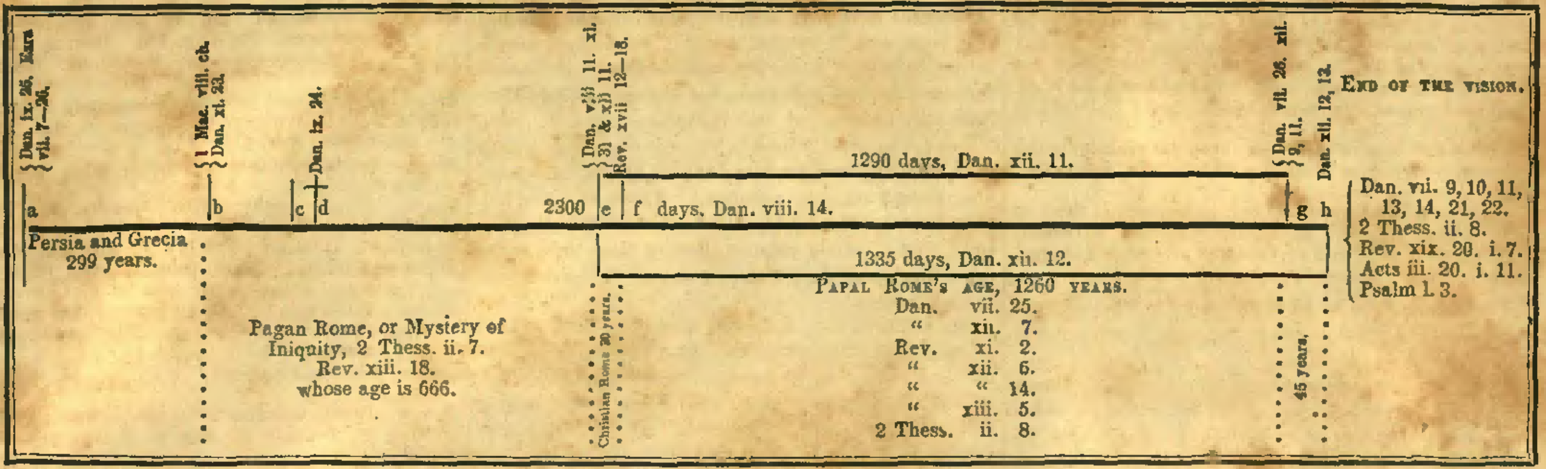
Oh! hear the sad petition,
"Rocks, crush us into dust,"
Oh! pity our condition—
Or be damned we surely must.
We thought that we were wiser—
Than "pastors—saints," and all,
Yet sinner—sceptic—miser—
Must suffer once for all.

Great Author of compassion,
Redeemer—Saviour—Friend—
Oh! send to every nation
The knowledge of its end.
Fly! fly on wings of morning,
Ye who the truth can tell,
And sound the awful warning
To rescue souls from hell.

THE MIDNIGHT CRY

Is published every afternoon at 30 Park Row, up stairs, by J. V. Himes, assisted by L. D. Fleming, and N. Southard. All letters and communications for the Midnight Cry should be directed to J. V. Himes, New York City, POST PAID.

DIAGRAM OF DANIEL'S VISIONS.


Dan. ix. 25. Ezra vii. 7—26.
1 Mac. viii. ch. Dan. xi. 23.
Dan. ix. 24.
Dan. viii. 11. xi. 31 & xii. 11. Rev. xvii. 12—18.
Dan. vii. 26. xii. 9, 11.
Dan. xii. 12, 13.
End of the vision.
1290 days, Dan. xii. 11.
a
b
c
d
2300
e
f
days. Dan. viii. 14.
g
h
Dan. vii. 9, 10, 11, 13, 14, 21, 22. 2 Thess. ii. 8. Rev. xix. 20. i. 7. Acts iii. 20. i. 11. Psalm l. 3.
Persia and Grecia 299 years.
1335 days, Dan. xii. 12.
Papal Rome's age, 1260 years. Dan. vii. 25. " xii. 7. Rev. xi. 2. " xii. 6. " " 14. " xiii. 5. 2 Thess. ii. 8.
Pagan Rome, or Mystery of Iniquity, 2 Thess. ii. 7. Rev. xiii. 18. whose age is 666.
Christian Rome 30 years.
45 years.

EXPLANATION OF THE ABOVE DIAGRAM.

a h is the length of the vision, 2300 days. Dan. viii. 14.

a b is from the commencement of the vision to the league between the Jews and Romans, a period of 299 years, during which time the Persian and Grecian kingdoms exercised their power over the Jews successively. The Jews enter into this league with the Romans that they may be saved from the power of the Grecians, 158 years B. C. 1 Mac. viii. Dan. xi. 23. Here commences the history of the fourth or Roman kingdom, Dan. vii. 7, 8, as a persecuting power under its different forms; 1st. Pagan Rome, 666 years. 2d. Christian Rome, or the ten kings, who have their power one hour with the beast, Rev. xvii. 12, which we shall prove is 30 years. 3d. Papal Rome, or the union of the civil and ecclesiastical powers of Rome, to the time of the end, or taking away of the civil power, 1260 years. Dan. vii. 25, xii. 7; Rev. xi. 2, xiii. 5. 4th. From the taking away the civil power to the final destruction of Daniel's fourth kingdom, with the brightness of the coming of Christ, 2 Thess. ii. 8, a period of 45 years.

b c is from the league to the birth of Christ, 158 years.

c d is the life of Christ, 33 years.

d is the death of Christ, which seals or establishes the vision at which seventy weeks of years of the vision are accomplished. Dan. ix. 24.

The question may be asked, how are we to know the seventy weeks, equal to 490 days, were fulfilled in years, each day a representative for a year?

Ans. The seventy weeks are divided into three parts. Dan. ix. 25—27. Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem unto the Messiah the Prince shall be seven weeks and sixty-two weeks, and he shall confirm the covenant with many for one week, 27.

1st. The 7 weeks of yrs. = 49 yrs. was literally accomplished under Ezra and Nehemiah, who were governors over Jerusalem 49 years, in which time the walls were rebuilt.
2d. The 62 weeks of yrs. = 434 yrs., brings us down to 26 years after Christ's birth, and to the 15th year of the reign of Tiberius Cæsar, Luke iii. 1, and to the beginning of the gospel of Jesus Christ. Mark i. 1.
3d. 1 week of yrs. = 7 yrs. The ministry of Christ commencing at his baptism. See Luke 3: 21, 22, 23.
— —
70 490 years.

Here then we have 70 weeks of the vision, or 490 days, fulfilled in years, which brings us down from its commencement to the death of Christ, which establishes the vision, and gives the length of a prophetic day.

"As further proof," says a late writer, "let any one examine the chronology, as given by Rollin or Josephus, from the 7th year of Artaxerxes to the 22d year of Tiberius Cæsar, which was the year our Lord was crucified, and he will find it was 490 years."

It is the opinion of some, that Christ was born four years before the commencement of our Christian era. But admitting this a fact, it does not alter the seal of the vision; it only makes Christ four years older at his death, which some of the learned suppose was the fact.

Let it be distinctly understood, that "the vision" which foretels the death of Christ, fortels his second coming, and his death, not his birth, seals "the vision;" hence we reckon back from *d* to *a* 490 years, and from *d* to *h* forward to his second coming, which includes the whole vision, 2300 years.

Now from Dan. viii. 14, 2300 days or years, as has been proved, take " ix. 24, 490 " " " "
——
and we ascertain that 1810 years from the death of Christ, his second coming and the first resurrection take place.

d e is from the death of Christ to the taking away of the daily sacrifice or pagan worship, a period of 475 years, which we obtain from the numbers given in Dan. xii. 11, 12, represented by *e g*, 1290 days, and *e h*, 1335. That the 1335 days end at the first resurrection, is evident from Dan. xii. 13, for Daniel was to rest, that is, to die, and stand in his lot at the end of the days, that is, at the resurrection.

It has been ascertained that the line *d h*, that is, from the death of Christ to the resurrection, is 1810 years. The careful reader will observe that the lines *d h* and *e h* end at the resurrection, or at the end of the vision. Now to ascertain when the daily sacrifice was taken away and the abomination that maketh desolate set up, Dan. xii. 11, from *d h* = 1810 years,
take *e h* = 1335 "
——
We find *d e* to be 475 years. To *d e* add *c d*,
Christ's age, 33
——
and we find that in A. D. 508 the daily sacrifice was taken away. See Dan. viii. 11; xi. 31; Rev. xvii. 16, 17.

In the A. D. 476, the Western empire fell, and before A. D. 490, ten kings had arisen upon its ruins, Dan. vii. 7, and formed ten separate kingdoms; France was the principal. These kingdoms were all governed by Pagan kings; and we are informed by history, that in the city of Rome and other places in the empire, these Pagan conquerors sacrificed men, women, and children to their supposed deities; and that in A. D. 496, Clovis, king of France, was converted and baptized into the Christian faith; and that the remainder of these kings embraced the religion of Christ shortly after, the last of which was christianized A. D. 508; since which Christianity has been the religion of Rome. At this period commences Christian Rome, or the ten kings, who have their power one hour with the beast. See Rev. xvii. 12. At this period the abomination that maketh desolate is set up for 1290 days which, from Christ's quotation, (see Matt. xxiv. 15, and Luke xxi. 20,) we learn to be the Roman armies or civil power of Rome, and when these ten kings give their kingdom or power unto the beast, Rev. xvii. 13—17, then commences the reign of the little horn or papal power, (see Dan. vii. 8—24,) whose age we find to be 1260 days. See Dan. vii. 25; xii. 7; Rev. xi. 2; xiii. 5.

Now from *e g* = 1290 days, the time that the abomination that maketh
desolate is set up, take *f g* = 1260 the reign or age of papal Rome, and we have ——
e f, the age 30 days, each day a year, of
Christian Rome. Add *c e* = 508
——
and we have *c f* = 538, the A. D. that the papal power was established. A. D. 534, Justinian, the Greek emperor, constituted the Bishop of Rome head of all the churches, and 538 conquered Rome and established the pope in his see. We are now brought down to *g*, or end of the civil power of Rome, Dan. vii. 26. A. D. 1798, the pope of Rome lost his civil power. On the fifteenth of February, Berthier, a French general, entered Rome with a French army, deposed the pope, abolished the papal government, and erected the republic of Italy. The pope was taken prisoner, was carried by them a prisoner first to Lienna in Tuscany, from thence to Florence, afterwards to Grenoble, then to Valence, in France, where he died, on the nineteenth of August, 1799; since which time the pope of Rome has exercised no power over any of the kings in Europe, or the Protestant church.

We are now brought to *g*, the commencement of the time of the end, (see Dan. xii. 9,) or taking away of the civil power of the pope.

Now from *e h* = 1335 days
take *e g* = 1290 "
——
and we have *g h* = 45 years, or time of the end from the taking away of the civil power to the resurrection. As a part of the vision from its commencement to the death of Christ was fulfilled in years, each day a year, it proves that all of it is to be fulfilled in years, therefore I shall use years in recapitulating our reckoning of the vision.

	Years.	
Line *a b* =	299.	From the commencement of the vision to the league, Dan. xi. 23.
" *b c* "	158.	From the league to the birth of Christ.
" *c d* "	33.	Christ's age.
" *d e* "	475.	From Christ's death to taking away daily sacrifice.
" *e f* "	30.	Christian Rome.
" *f g* "	1260.	Papal Rome.
" *g h* "	45.	The time of the end.

——
" *a h* = 2300 years, the length of the vision.

Let us now prefix the date to the several letters.

a	457	B. C.
b	158	" "
c		Christ's birth.
d	33	A. D. Christ's death.
e	508	Daily sacrifice taken away.
f	538	Papal power set up.
g	1798	Civil power of the pope taken away.
h	1843	End of the vision, or Second Coming of Christ.

Note.—And now, dear reader, do you believe that Christ will appear personally again on this earth, to raise his dead saints, change his living to immortality, receive them to the marriage supper of the Lamb, and by his angels gather everything out of his kingdom which offends, and *them* which do iniquity, that the righteous may shine forth as the sun in the kingdom of their Father, that he may be glorified in his saints, and admired in all them that believe?

Are you willing to believe that in a FEW MONTHS, these awful and glorious events will take place according to promise and prophecy?

If you are, then lift up your heads and rejoice, for your redemption is nigh. See to it that your lamp is burning, that your faith is active, that your loins are girt with truth, that you are established in the truths of God's word. For the vision is yet for an appointed time; but at the end it shall speak and not lie.

Needham, Ms., Sept. 14th, 1842. C. FRENCH.

THE MIDNIGHT CRY!

VOLUME I. NEW-YORK, SATURDAY, NOVEMBER 19, 1842. NUMBER 3.

"Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. OFFICE NO. 36 PARK ROW. PRICE TWO CENTS.

WM. MILLER'S ADDRESS

(Concluded.)

Now let me address you in particular, my brethren in the gospel ministry, of every sect, who believe in the speedy coming of our Divine Master, the Lord Jesus Christ.

Many of our Fathers in the gospel have undoubtedly desired to see the day which you now see is very nigh, but have fallen asleep in Christ and saw it not. For us who now live is reserved the most important period that man ever saw on earth; the time when these heavens and this earth are rolling together like a scroll, and the history of the world and the church are folding up for judgment; the time when the last remnant of prophecy is unfolding its leaves, and the last promise of God will be verified, "Surely I come quickly;"—at the time when friends of the Bridegroom are giving the midnight cry, and the wise virgins are going out to meet him; at the time when we see the signs of the Son of Man in heaven, and soon the clouds will bring him to our view—at the time when the last vial of God's wrath is emptying its last plague on the earth, and the kingdoms of the whole world are gathering to the battle; when the harvest of the earth is being reaped, and the gathering of the vine has evidently begun—when the nations are angry, and the wrath of God will soon be manifested against our aggravated and national sins—when many are running to and fro, and knowledge is rapidly increasing in the earth—when the different sects in Christendom are dividing, and proving to the world that the end of all things which can be shaken is at hand. My brethren, "can you not discern the signs of the times? Yes, I know many of you do. Then what a thrilling time! what a fearful period! and especially to those servants who may "say in their hearts, my Lord delayeth his coming;" or who "cry peace and safety when sudden destruction cometh!"

Let us arouse ourselves, one and all, to the battle, not of blood, but of truth. Let us not mix with the divisions of the day in setting up men or measures, nor stop to contend who shall be greatest; but let our conversation be in heaven, from whence we look for the Saviour. Let us be like servants who wait for their Lord. If we believe we shall soon stand before the judgment seat of Christ, will it not prompt us to have our work done and well done? so that we be not ashamed before him at his coming. If we believe the prophets, shall not our faith be manifested by our works? If we believe that the midnight cry is being made, will we not show ourselves to be friends of the Bridegroom? Can we behold the signs in the moral heavens gathering thick around us, and yet be unmoved at the sight? Do we behold the last plagues pouring upon this guilty world, and our warning voices not mingling in the blast? Is this the harvest-home, and are we folding our hands to sleep?

Let us ask ourselves these solemn questions, and answer them to God and our own souls without deceit. Shall we see some of our brethren moving on to the onset, receiving the darts of the scoffer, the shafts of the malignant, the arrows of the enemies, and we, through fear or cowardice, remain among the stuff? No, my brethren, I am persuaded better things of you; if you have courage enough to avow your principles in this age of scoffers, you will have grace enough to protect you in the time of battle. Go on then to victory and glory. Bring in your whole strength to the field, give your enemies no advantage over you, put on the whole armor, be immovably fixed in this one thing, to stand whole nights on your watch-tower, if need be; to show our love for God by our faithfulness in the work he has assigned us to do. Let us manifest our love for souls, by our plain dealing in truth, and faithfully warning the wicked and impenitent of their danger. Let us take the Bible for our guide, and teach others the way of life. Then, if Christ come, we shall be found ready; and if he does not come at the time which I believe is specified in the Bible, still there can be no harm done, for to watch for his coming is duty now, and it can be no less a duty then.

A few words to the dear brethren scattered over the land, in every church, and among all sects, who believe in the near approach of the Lord Jesus. My dear brethren, you will remember the joy of your heart when you first had evidence to believe that the day of the Lord was at hand. Many of you I have seen, and have seen you too, at the moment when the evidence came home to your minds, and your hearts leaped for joy—I have seen your countenances lighted up with a beam of glory, like that which shone in the face of Moses, when he came down from the mount. I have often heard the whispered ejaculation, "*God grant that it may be so.*" I have often, very often, heard from a warm and animated heart, expressed by voice, the loud response, "*Amen!*" I have often felt, when retiring from the house of worship, the warm pressure of a hand, accompanied with a "*God bless you, my brother.*" I have received many written epistles, full of expressions of love and gratitude to God for the good news of a coming Saviour. Need I say to such, watch, lest he come suddenly and find you sleeping? No; as well might I say to the loving mother, "Forget not your lovely babe." What shall I say? I will say, Rejoice; for now your salvation from all sin is drawing nigh. Keep the faith, and soon you will receive a crown which is laid up for all those who love his appearing. I will say with the apostle, 1 Peter i. 13, "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." And may I not say with our beloved brother Paul, 1 Cor. i. 6—8, "Even as the testimony of Christ was confirmed in you: so that you come behind in no gift; *waiting for the coming of our Lord Jesus Christ:* who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." Go on, my brethren, in well doing; encourage, I pray you, those dear servants who are willing to publish the news of a coming Saviour, the kingdom of heaven at hand. You know how your souls were fed, and now will you feed others? Remember that those who are willing to preach this good news are many of them poor and persecuted servants; even their own sects treat them harshly, turn them from their doors, and shut their pulpits against them. And shall it be said in that glorious day, "Inasmuch as ye did it not unto one of the least of these my brethren, ye did it not to me," unto any of you? No, no, I pledge my word for you. I know many of you have done otherwise by me. Some of you will remember, when the old man was turned from a clergyman's door and pulpit in a cold winter's night, you opened your doors, chafed his stiffened feet and hands, and warmed his cheerless heart by your kindnesses. Go thou and do likewise to others who are the servants of Jesus, and a cup of cold water will not be unrewarded. Then, when opportunity offers, forget not to communicate to the messengers of Christ.

A word to those who, by reading or hearing the Lectures on the coming of the Son of man, have been convinced of sin, of righteousness, and of a judgment, and have fled for refuge to the blessed Savior. I would say, hold or by faith, let no man take your crown of rejoicing from you; are not even ye in the presence of our Lord Jesus Christ at his coming? You, undoubtedly, many of you, have been ridiculed by an unfeeling world; you have been taunted by the bigoted professor; you have heard the scoffs of the profane, and have sometimes been wounded by the barbed arrows of calumny.—Let none of these things move you; remember your Saviour also suffered all these things in the flesh, and that all things work together for good. Your trials are preparing you for the kingdom. The time is at hand. Be watchful, and strenthen the things that remain: for God will bruise Satan under your feet shortly. I hope to meet you where sighing and sorrowing will be done away, where there will be no foes, where the last enemy, death, will be conquered, and the family of the redeemed meet in one general assembly. Oh! there will be joy, and immortal life, when we shall meet again!—Therefore let me persuade you to be faithful, even to the end. If any of you should feel your hearts grow cold, and relax from your duty, and have strong doubts of your interest in the kingdom, go to the Bible, pray for the Spirit of God to help you, examine this doctrine of the coming of Christ, the resurrection and judgment; if you are a child of God, you will love the doctrine; if you are not, you will hate it.—Whatever you may think of yourself, whatever doubts or fears you may have, your heart must be the thermometer on this subject; your affections, like quicksilver will rise or fall as you come in contact with this glorious theme. If a man love Christ, he will love his appearing; if he hate him, he will hate to see him come.—This rule cannot be broken. Now, if, on close examination, you do love the thought, cast not away your confidence, which has great recompense of reward. The cares and conversation of this world have choked the seed, not destroyed it. Then let your conversation be in heaven, whence we look for the Saviour.

And now to all men who may read this address, I would say, Sirs, what is your prospect after the scene of this short life shall have closed? Have you an interest laid up in heaven? Do you possess that religion which assimilates to the life and examples of Jesus Christ? You must acknowledge if there is a religion on this earth, that would be pleasing to God, or honorable to man, it must be that kind manifested in the principles, life, and character of Jesus Christ. If God sent his Son into the world, it was partly to give the world a code of laws, by which man might be reconciled to God, and worship him in spirit and in truth.—And if that code was ever given to the world, it must be the Bible. Therefore, I would solemnly inquire, have you that religion? Are you prepared for eternity? Have you done the work which you have often promised God and your own soul you would do, before death or judgment should come upon you? Must you, can you, will you, slumber on, in your mantle of unbelief, in your robes of carnal security, until the last blast of Gabriel's trump shall awake you to shame and everlasting contempt?

Oh, my friends, be wise, be cautious how you spend your time; it is but a span at most, and soon that span will run out, time itself with us must end. Be rational, be candid. Where can be the harm in being prepared? You all in your hearts answer, none. Very well, then, it is better to be ready and not go, than to go and not be ready. Let me pray you in Christ's stead, be ye reconciled to God. There is religion for you, it is free as the mountain brook, it is plenteous as the dew on mount Hermon, it is as rich as the fruits in autumn, there is "enough and to spare," it is ever green as the foliage in the spring. Why then perish?—What reason can you give for your rejection of Christ? He is the one whose day our fathers desired to see, and kings waited for. Prophets foretold his birth, and declared his work from times of old. And will you not believe? Will you not hear Moses and the prophets, nor Christ and his disciples? Then in vain would it be for me to try to persuade you to get religion: "For if they hear not Moses and the prophets, neither would they one though he went from the dead."

Let me close by quoting to you the apostle Peter's words, Acts iii. 19—21: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began."

William Miller.

SECOND ADVENT LECTURES.

Rev. Josiah Litch will lecture this evening, at seven o'clock, at the corner of Catharine and Madison Streets, on the subject of Christ's Coming at hand, and also tomorrow at the usual hours of public worship.

NEWARK SECOND ADVENT BOOK DEPOSITORY,

No. 1, Commerce Street, (up stairs.)

THE MIDNIGHT CRY.

SATURDAY, NOVEMBER 19, 1842.

TIMELY HINTS.

When they shall say *peace and safety*, THEN sudden destruction cometh upon them, * * and they *shall not escape.—Paul.* 1 Thes. 5 : 3.

"But YE are not in darkness, brethren, that that day should overtake YOU as a thief."—*Paul.*

The MORNING cometh [to the prepared,] and also the NIGHT, [to the unprepared,] —*Isaiah*, 21 : 12.

"Diagram of Daniel's Visions," and "Clue to the Time."

These are worthy of careful study. Those who have not studied the diagram, published yesterday, should begin by attentively reading the texts referred to beneath the words, "End of the Vision." We think you will conclude, as thousands of candid readers have done before, that they relate to the end of this world,—as it now is,—when the Son of Man shall come in the clouds of heaven, and this world shall be burned up. Then carefully compare the other texts, and see if the duration of the vision is not rightly marked.

The Clue to the Time was written by a Bible student, who, when he first heard of Mr. Miller's views, resolved to search the Scriptures daily, to see if these things were so. Being a city watchman, he had much time in the night for reflection, and in the day for study. He placed his great Bible by his side on his work-bench, and studied Daniel, until he was convinced that Mr. Miller *might* be right. Further investigation convinced him that he *must* be right, and he has here given a brief sketch of his reasons. Ponder it well.

☞ The planet Venus was distinctly visible yesterday from 3 o'clock P. M. to its setting—even when the sun was shining very brightly—owing doubtless to the unusual purity of the atmosphere.—*Tribune.*

An Incident.—Men's hearts failing them for fear.—As we were passing the street yesterday afternoon, during the appearance of the star, we found hundreds of persons gazing up into heaven upon the strange phenomenon In the midst of one company, was a man cursing and blaspheming—apparently filled with the utmost rage. He declared it was only something Miller had sent along to frighten the people, and make them believe his doctrine. So, thought we, will many be found with blasphemies and cursings on their lips, when they look up and gaze on the naked glories of the great God. Reader, will it be your lot?

OBJECTIONS REVERSED.

A list of objections to the doctrine of the second coming of Christ in 1843, and first published in the "Springfield Gazette," have been going the rounds of the press for some time past. An able review of these objections, from the pen of J. P. Ross, has appeared in the "Independent Press," and should be published as an act of justice by those papers that have given publicity to the above mentioned objections, that their readers may have an opportunity to see both sides of this momentous question. The same objections are alluded to in the following article.

Many seem to be perfectly satisfied if they can throw fancied difficulties in the way of the immediate coming of Christ, but they should realize that they have no assurance of peace and safety, unless they CAN PROVE *that he will* NOT *come in* 1843. A sceptic, fearful of falling into the hands of the "living God," went to an atheist to have his fears allayed by PROOF *that there was no God.* The atheist went to work in the same manner that those do who oppose the doctrine of the second advent—*that it could not be proved that there was a God, unless such and such things could be proved, and which could not be done.* Ah! said the sceptic, I did not want you to show me that we could not prove that there is a God, but I want you to prove that THERE IS NOT: for after all the doubts that can be raised, it may still be found that *there is a God, into whose hands I may fall.*

It is thus with the opponents of this doctrine. They start objections, and by these silence the fears of the unconverted, but *they cannot prove that Christ will not come*, and until they can prove that, their "cry of peace and safety" is untimed.

The following article from the "Independent Press" will show the fallacy of such reasoning:

"The people who oppose the Doctrine of the 'End of the World in 1843,' *are thus puzzled with troublesome queries. Can they be answered?*

"THE WORLD IS NOT TO BE DESTROYED IN 1843.—Those who contend for this, are *not to be believed*, unless,

"1. They can prove that the 2300 days, mentioned in Dan. viii. 14, *DO NOT* mean YEARS which they CANNOT PROVE. They being the answer to the question, 'For how long a time shall the vision last?' which is the correct rendering of the original—whence many LEARNED and PIOUS men, such as Bishop Newton, Sir Isaac Newton, Scott, Clarke, Faber, Priestly, Brown, Kenney, and numerous others, conclude that the days alluded to, are to be taken for years, and NOT LITERAL days, neither so many sacrifices: nor applicable to Antiochus Epiphanes' aggressions upon the Priesthood and Temple, as they were not continued during so long a period as 2300 literal days—nor so short a period as 2300 sacrifices—or 1150 days, yet the objectors to Miller's Theory must prove either the one or the other of these positions true, before their objections can be received by any Lover of Truth.

"2. Nor unless *they can* prove that the 2300 days do not begin at the same time with the 70 weeks, or 490 years, which THEY CANNOT prove: as both Daniel and the angel, in the 9th chapter, 20—23 verses evidently referred to the vision contained in chapter 8.—Each chapter *DOES NOT* finish its own subject. And the angel tells Daniel to understand the matter, and consider *the vision.* There is no vision for him to consider, but the one in the previous chapter, and it is absurd to say that it could not be an explanation of the vision because it was not given till 15 years after the vision was seen.

"3. Nor unless they can prove that the 70 weeks DID NOT begin in the seventh year of the reign of Artaxerxes, which they CANNOT prove. Mr. Miller very correctly fixes on the third decree, in the 7th year, Ezra, 7th chapter. The 4th decree is not at all likely to be the one intended in the prophecy, as it would prove the prophecy false. Accordingly the decree issued in the 20th year of his reign, is NOT the proper starting point; and therefore *THEIR OBJECTIONS* are *UNFOUNDED!*

"4. Nor unless the 70 weeks DO NOT end with the death of Christ, which *CANNOT* be proved. For Daniel says, chapter 9, 25, "That from the decree, unto Messiah the Prince, shall be seven weeks and sixty-two weeks, or, 69 weeks, or 483 years." This does not relate either to his birth or death; but to the commencement of the preaching of his gospel Mark 1st chapter, 1, 2, 3, verses. Luke xvi. 16. His death *WAS NOT* to be 69 weeks after the decree, but 70.

"5. Nor unless they can prove that the years in the time of Daniel, were not virtually of the same length as they are now, which CANNOT be done.

The Jews commenced their year on the first day of the first new moon, after the sun entered Aries in the vernal Equinox, and their passover was always kept on the day of the first full moon; so that there were always as many passovers as years, and as many years, as times that the sun entered the vernal equinox, therefore none of the 2300 days were fulfilled in years of 360 days each, and consequently they did not end 25 years ago.

"6. Nor unless the end spoken of by Daniel, 8th chap. and 19th verse, does not refer to the end of the world, which they *CANNOT PROVE.*

"7. Nor unless they *CAN PROVE*, that to cleanse the sanctuary, or church of God, will not be accomplished at the *burning up of the world.* Which they cannot prove.

"8. Nor unless they *CAN PROVE* that Anti-Christ or Popery was not overthrown, when Berthier, a French General, entered Rome—took the city, dethroned the Pope, and took him prisoner to France, where he died in exile, in 1799, at which time their form of worship was entirely superseded, by a spirit of religious tolerance.

"9. NOR unless they *CAN PROVE* from the Bible, that the Jews *MUST ALL* be converted, and the fulness of the Gentiles *BROUGHT IN* before the end shall come, or Christ shall make his *second appearance NEITHER OF WHICH CAN BE PROVED.*

"10. Nor unless they can prove that the FOURTH and *LAST* beast that Daniel saw, which has existed already about *TWO* thousand years, will not remain in existence until the coming of Christ, which they *CANNOT PROVE*.

11. Nor unless they can prove, that the *sixth trumpet* mentioned in Revelations has not already been sounded, and the second woe already passed, which they *CANNOT* prove.

12. Nor unless they can prove, that *THE SOUNDING* of the *SEVENTH* (or last) *TRUMPET* and the third WOE, WILL not be immediately followed by the coming of the Son of man—resurrection of THE righteous; and the destruction of this world, with the wicked that are on the earth at his appearing, which they *CANNOT* prove.

13. Nor unless they can prove, that the "Man of Sin," spoken of by St. Paul, 2d Thessalonians 1st and 2nd chapters, has not already been revealed, and for the last forty years been "consuming the Spirit of his mouth;" and that his final destruction is not near even at the door. *NEITHER OF WHICH CAN BE PROVED!*

END OF THE WORLD.

Question.—You believe that the Lord is to make his second personal appearance on earth next year. Wil you tell me for what purpose he is coming?

Answer.—"He cometh to JUDGE THE EARTH." Ps. xcvi. and xcviii. "He shall judge the world in righteousness, he shall minister judgment to the people in uprightness. The wicked shall be turned into hell, with all the nations that forget God. For the needy shall not always be forgotten: the expectation of the poor shall not perish forever."—Ps. ix. 8, 17, 18.

Q.—What particular events will take place at his coming?

A.—"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. iv. 16, 17.

Q.—Are all to be thus caught up?

A.—No; for the same apostle expressly declares that "the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe in that day." 2 Thes. i. 8–10.

Q.—Will the earth be annihilated?

A.—No; but "the elements shall melt with fervent heat, and the earth also; and the works that are therein shall be burned up." 2 Peter iii. 10.

Q.—What will be done with the melted earth?

A.—"Nevertheless, we, according to his promise, look for new heavens *and a* NEW EARTH, wherein dwelleth righteousness."—2 Peter iii. 13.

Q.—Will the new earth be inhabited?

A.—Yes. "Blessed are the meek, for they shall inherit the earth." Matt. v. 5. "And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and WE SHALL REIGN ON THE EARTH." Rev. v. 9, 10. "And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Daniel vii. 27.

Q.—Then I understand your belief to be, that next year, the year 1843, is the time fixed in the counsels of eternity for the consummation of all the grand events spoken of by the prophets and apostles concerning the final destiny of all men?

A.—Yes. Sometime in the course of next year, being one thousand eight hundred and forty-seven years from the birth of our Saviour, one thousand eight hundred and ten years from his crucifixion, and two thousand three hundred years from the going forth of the commandment to restore and build Jerusalem, I expect to see what Daniel saw, viz., "One like the Son of man," who "came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Daniel vii. 13, 14. *Next year* I expect to see that day come, spoken of by Malachi the prophet, "that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." *Next year*, I expect that unto those who fear the name of the Lord, "shall the Sun of righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." [See last chap. Malachi.] *Next year* I expect all the saints will see what John saw when he was in the isle of Patmos, "A new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." *Next year* I believe all the saints will hear what John heard: "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new." Rev. xxi. 1—5. *Next year* I believe all the saints of God will hear the last trump; that trump whose unearthly sound shall rend the heavens and penetrate the lowest caverns of the earth; that trump which shall awaken into everlasting life the sleeping dust of every righteous son and daughter of Adam that has ever lived, and change, instantly, the mortal body of each living Christian, and clothe and crown him and them [the raised ones] with immortality and eternal life. *Next year* I believe will "be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" 1 Cor. xv. 54, 55.

Q.—Why do you believe these events will transpire next year?

A.—Because Daniel's vision, which embraced all the important events in the world's history, from its commencement down to the end of time, will terminate then.

Q.—How do you know?

A.—Because the angel Gabriel told Daniel that all the wonders which he had seen in the vision, would be consummated in 2300 days, or years.

Q.—What right have you to reckon days as years?

A.—Because that was a common method of reckoning prophetic time among the Jews; and, moreover, we find by pursuing this mode of reckoning, that all the intermediate events which were to transpire between the commencement and termination of Daniel's vision, were fulfilled in precisely the same number of years as Gabriel said there would be days in their accomplishment. The streets of Jerusalem were to be built in troublous times, and to be finished during the first seven weeks of the vision. Well, we find that in just 49 years, the exact number of days that there are in seven weeks, the walls of Jerusalem were completed, having been commenced by Ezra and finished by Nehemiah. Then the next portion of the vision mentioned by the angel, to wit, the threescore and two weeks unto Messiah the Prince, were fulfilled in just the number of years that there are days in 62 weeks, at the baptism of our Lord by John, when his Messiahship was distinctly announced by an audible voice from heaven, and by the descent of the Holy Ghost in the bodily shape of a dove and lighting upon him. But the grand event—that event which the angel informed Daniel was to fix God's everlasting seal to the whole vision, and make it sure beyond the power of man to gainsay—that event, the angel said, it was *determined* should be fulfilled in seventy weeks "from the going forth of the commandment to restore and to build Jerusalem." That event, Daniel was informed, would be the cutting off of the Messiah the Prince. Accordingly, I commence at that event, which, remember, was to *seal the vision and make it sure*, not only in its great whole, but in all its parts and divisions—I begin, I say, at the crucifixion, and reckon back 70 weeks, in which there are just 490 days, [years] and what do I find? I find the identical thing which the angel told Daniel should form the *starting point* of the vision, viz., the decree of Artaxerxes to restore and to build Jerusalem. Here, then, is the *sealing event* of Daniel's vision, fulfilled according to the chronology of the Bible, in just 490 years, reckoning a year a day. From this, I think, we are fully authorized to reckon the whole vision by the same rule; and therefore, just as surely as that Christ was crucified 490 years from the going forth of the commandment to build Jerusalem, just so surely will the *whole vision* be fulfilled in 2300 years from the same period. Those 2300 years will expire NEXT YEAR, 1843!

SECOND ADVENT CAUSE IN PHILADELPHIA.

Dear Brother S.—As I have returned from a visit to Philadelphia, where I have just closed a course of lectures on the subject of the Second Advent in 1843, it may be interesting to your readers to have a sketch of the state of the cause in that city.

I went there, as you know, last week, on the invitation of a friend, and commenced my lectures in the M. E. Church in 8th street, above Noble, which was kindly opened by the Trustees, free of charge. The attendance was good throughout; the house being full each evening. There has been but little done heretofore, in this city, to awaken public attention to the Second Advent in 1843, except a few lectures about a year ago:—The Literalist, which was published there, not being an advocate of that peculiar feature of the system There is at present a strong feeling of interest springing up in reference to the subject, and there are now some four or five churches open in the city and its vicinity, where we have invitations to lecture as soon as we return. The result of the lectures thus far, has been good, and a deep religious feeling was awakened up among the churches. Many unconverted persons felt the need of salvation and a preparation to meet the Lord. The cause of the midnight cry is onward,—it must and will prevail.

Yours, &c, J. Litch.

New York, November 19, 1842.

"The great **DAY** of the Lord is near, **IT IS NEAR,** and **HASTETH** greatly."---Zeph. i. 14.

A CLUE TO THE TIME.

BY LEWIS HERSEY.

THE great God hath showed us, by his servant the prophet Daniel, that there shall arise five great kingdoms to the supremacy in this world; and that the four first shall be earthly, sensual, devilish; that they will tread upon and persecute the subjects preparing for the fifth kingdom during their whole existence, down to the time that the King of the fifth kingdom shall come, on his "white horse," with "many crowns" on his head, followed with the armies of heaven, also on "white horses," and "miserably destroy those wicked men, and let out his vineyard to others," and "bind the strong man [Satan] and spoil his goods," purify and make new the earth, raise and glorify the bodies of all his subjects, and thus set up his everlasting kingdom over the whole earth. Thus "shall the righteous inherit the land and dwell therein *forever*;" thus "shall the righteous *never* be removed, and the wicked *not* inhabit the earth."

We will begin our investigations with Daniel ii. 31. Here we cannot fail to perceive, in his explanations of the king's dream, the four earthly kingdoms, and that the last, which was the Roman, should be divided into ten, signified by the toes of the image; and in verse 44 we read, "In the days of these kings shall the God of heaven set up a kingdom, which shall *never* be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand *forever.*" This clearly shows us that when the stone strikes the image and breaks it to pieces, and the wind carries it away like the chaff of the summer threshing-floor, then the stone becomes a great mountain, or kingdom, and fills the whole earth. If there is a doubt on the mind of any that this vision brings us down to the day of judgment, let us turn over to the seventh chapter and see what that will teach us.

In the first seven verses we perceive the four great beasts represent the same four great kingdoms that the four metals of the image did in the second chapter; the division of the last, or Roman, into ten, signified by the ten horns, the same as the toes of the image; but now in the eighth verse, while Daniel was considering, he saw the little horn making its way up among the ten, pushing out one, and another, and another, by the roots, with its eyes, and its mouth speaking great things; —a most beautiful representation of the rise and establishment of Papacy. But now in the 9th and 10th verses, blessed be God, the Ancient of Days is seen coming, on his throne of fiery flame, propelled on wheels of burning fire, with a fiery stream issuing and coming forth from before him, with the fifth kingdom with him; for let us take notice that John, in Rev. v., 10th and 11th verses, has the same ten thousand times ten thousand, and thousands of thousands, who say of themselves "that they shall reign on the earth." And, says Daniel, "the judgment was set, and the books were opened." Query. Does Daniel's vision include the judgment? Daniel beheld still further, till he saw the beast slain, and his body given to the burning flame, the Son of man coming with the clouds of heaven, and receiving his "dominion and glory and kingdom." Now what says Daniel in the 16th verse? "So he *told* me, and made me *know* the interpretations of the things;" and in the 17th and 18th verses are comprised the whole vision of the five kingdoms; and if eternity is not stamped on the fifth, then no words can express it. Again, says Daniel in the 21st and 22d verses, "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Query. Where is any room for a millennium before the judgment? And in the further explanations in this chapter, the whole is gone over again, with a minuteness equalled only by the grandeur of the subject, and winds up with that glorious, soul-cheering promise, "and the kingdom, and dominion, and the greatness of the kingdom *under* the whole heaven, shall be given to the people of the saints of the Most High."

Now let us look at the eighth chapter. We see in the first verse that this vision is after, or like the one we have been considering in the preceding chapter, with the exception of the Babylonish empire, and begins with the Persian. Then follows the Grecian; and in the 8th verse he notices the changes in that empire. In the 9th verse he introduces the little horn, *Popery*, again, and delineates his character and work so clearly, that it is not easily evaded; and in the angel's further description of this wonderful little horn, in the 23d, 24th, and 25th verses, we see the identical same personage as was brought to our view in the seventh chapter, and his end, by being broken without hand. That this will not be till the stone strikes the image, is certain from the whole tenor of the seventh chapter, as well as the account Paul gives us of his end in 2 Thess. ii. 8: "Whom the Lord shall destroy with the brightness of his coming." Now is it not reasonable that Daniel would wish to know how long this vision, which he had had at three different times, and all bringing him down to the day of judgment, would be? Now look at the question in the 13th verse. "How long shall be *the vision?*" The answer is in the next verse, "unto 2300 days; then shall the sanctuary be cleansed." This must be the time that Malachi speaks of, when it shall burn as an oven; when all the wicked shall be burned to ashes; when he shall send forth his angels, and gather out of his kingdom all that offend, and when he gathers the tares in bundles to burn. But now, when Daniel sought for the meaning, as is said in the 15th verse, he heard a man's voice, which called and said, Gabriel, make this man to understand *the vision.* And he came, and stood, and said unto me, Understand, O son of man, for *the vision* shall be at the time of the *end.* And then further, in the 19th verse,—"I will make thee *know* what shall be in the last end of the indignation, for at the time appointed [to wit, 2300 days] the *end* shall be." Now in the 26th verse Gabriel says, "*the vision* of the evening and the morning which was told is true; wherefore *shut* thou up *the vision;* for it shall be for many days." And in the last verse, Daniel says he was astonished at *the vision*, but none understood it. But it had all been explained to him, except two things; these were, when to begin it, and what he was to understand by the 2300 days. For these two important points we must look to the next chapter.

Commence with the 20th verse. Here Daniel says, "while he was confessing his sins, and the sins of his people Israel, the man Gabriel, whom he had seen in the vision at the beginning, informed him, and talked with him, and said, O Daniel, I am now come forth to give thee skill and *understanding*. At the beginning of thy supplications the commandment came forth, and I am come to *show* thee; therefore understand the matter, and consider *the vision.*" Now if these four last verses are not the key to open the only two dark parts in *the vision,* then Gabriel disobeyed the command, and is proved a liar, neither of which will be admitted for a moment. The first of these verses says that seventy weeks are determined upon, to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up *the vision* and prophecy, and to anoint the Most Holy. And in the next verse we find the time to commence the seventy weeks, viz., at the going forth of the decree to restore and build Jerusalem. Now we have all we want; we know when to begin the 2300 days, and that they must be taken for years, as it would be impossible to do all those things spoken of in seventy weeks of days, or in about one year and a third. Let us keep in mind that we are looking at Gabriel's explanation of *the vision;* if we do, we cannot but see that the 2300 days and the seventy weeks begin at one and the same time, and are of the same nature, that is, a day standing for a year. Now look into your large Bible, over Ezra, seventh chapter, where you will find the decree, and you see 457 B. C.; to this add 1843, and you have the 2300, which is the whole vision; or take the 70 weeks, which is 490 years, and subtract it from the 2300, and you have 1810 remaining, which extends from the death of Christ (which, recollect, was to seal *the vision*) to A. D. 1843. And now as sure as Christ was cut off at the end of 490 years from the going forth of the decree, (which our strongest opponents admit,) *the vision* will run out in 1843, and Christ will come, with all those that sleep in Jesus, and re-animate their bodies, change all his living ones to immortality, burn the bodies of all the living wicked, at the same time the earth and elements are melting, and set up his everlasting kingdom in the then new earth.

And here it is worthy of special notice, that the *inspired* "determined upon" seventy weeks, like a great arch, spans the only doubtful spot in our chronology, and places its broad buttress on this side, in the solid clay-bottom of our Anno Domini. With this admitted truth staring us full in the face, who can, with their eyes and heart open to see and believe the word of God, resist the conclusion that Daniel's vision, wherein he saw the nations broken to pieces and blown away "like the chaff of the summer threshing-floor," and "the judgment sit, and the books opened," and the little horn, that "stood up against the Prince of princes, broken without hand," which was shown Daniel to be 2300 years long, 490 of which expired with Christ on the cross, will run out in 1843, and the awful scenes of judgment commence?

Now from what we have seen we learn the following facts, viz., that Daniel had a great outline of this world's history, down to the day of judgment, at three separate times: he is then told by a saint that this vision was 2300 days long; then Gabriel comes, and tells him this vision will include the time of the end; he then tells him *the end* shall be at the appointed time; then he tells him *the vision* of the evening and of the morning is true, and commands Daniel to *shut* it up, for it should be for *many* days. Gabriel comes again, and tells him he has received orders, and has come to *show* him and make him *understand the vision;* and now, in his story about the seventy weeks, he positively shows us* when to begin the 2300 days, and that they must be understood years; and as the death of Christ seals up *the vision,* so we have only to add 490 and 1810 to make out the whole vision, the first number being down to the seal, the last number from the seal down to A. D. 1843.

And now let me ask, are you prepared for this great day? If not, delay not a moment, fly to Jesus, make the Judge your friend; for no man can tell how soon the door of mercy will close. What an awful moment is this! Fourteen months past the sixth trumpet and second wo, and "the third wo cometh quickly." Fifteen months *may* finish Daniel's vision, and the fifth kingdom come in all its glory; the very last sands of the 2300 days running out; iniquity *is* abounding; the love of many *has* waxed cold; knowledge *has* increased; the power of the holy people *is* scattered; many *have* been purified and made white; the gospel *has* been published in all the world; the church is in her Laodicean state; Ottoman supremacy *is* gone; and, of course, the seventh trumpet must be near sounding; perilous times *have* come; professors *are* lovers of themselves more than lovers of God. Again, I ask, Are you ready? Are you living for God or for yourself, for heaven or for earth? Will you risk endless torments for a few months' earthly pleasure? How can you endure everlasting burnings? How can you forego everlasting glory? *Ministers of Christ,* I entreat you to lay aside the books of men, and examine God's book with prayer, and see if these things are not so. Your hearers are watching every word you say upon this subject with intense interest. Many of you *have* admitted it may come shortly; many more, that Daniel's vision is out in 1843. These I entreat to examine the second, seventh and eighth chapters, and see if they all do not take hold on judgment.

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* If an inspired penman had said there had been seventy weeks from the going forth of the commandment to restore and build Jerusalem to the cutting off of the Messiah, who would dispute it? But is a divine declaration that it shall be so any less strong and certain? By no means. It was exactly fulfilled.

THE MIDNIGHT CRY!

VOLUME I. NEW-YORK, MONDAY, NOVEMBER 21, 1842. NUMBER 4.

"Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. OFFICE NO. 36 PARK ROW. PRICE TWO CENTS.

MR. MILLER'S INFLUENCE UPON THE PEOPLE.

Much has been said in the pulpit, and by the editors of public journals, about the *evil* tendency of Mr. Miller's lectures. An orthodox clergyman of Lynn, (Rev. Parsons Cook) thinks they are more demoralizing than the *theatre!* A minister in Boston, of high standing, stated to one of his hearers, that he thought it as great a sin for church members to attend these lectures as to visit the theatre! Indeed, most of the ministers and laity of different denominations, who have not heard Mr. Miller, have judged unfavorably of his labors. It is supposed that the people are *frightened—excited* by terrific scenes connected with the conflagration of the world. To place this matter in its true light, we shall give, as a general illustration of Mr. Miller as a speaker, and the influence of his labors on the community at large, the following account of his visit and labors in Portland, Me. in March last.

"MR. MILLER IN PORTLAND.—Mr. Miller has been in Portland, lecturing to crowded congregations in Casco-street church, on his favorite theme, the end of the world, or literal reign of Christ for 1000 years. As faithful chroniclers of passing events, it will be expected of us that we say something of the man, and his peculiar views.

"Mr. Miller is about sixty years of age; a plain farmer from Hampton, in the state of New York. He is a member of the Baptist Church in that place, from which he brings satisfactory testimonials of good standing, and a license to improve publicly. He has, we understand numerous testimonials also from clergymen of different denominations favorable to his general character. We should think him a man of but common-school education; evidently possessing strong powers of mind, which for about fourteen years have been almost exclusively bent to the investigation of scripture prophecies. The last eight years of his life have been devoted to lecturing on this favorite subject.

"In his public discourses he is self-possessed and ready; distinct in his utterance, and frequently quaint in his expressions. He succeeds in chaining the attention of his auditory for an hour and a half to two hours; and in the management of his subject discovers much tact, holding frequent colloquies with the objector and enquirer, supplying the questions and answers himself, in a very natural manner; and although grave himself, sometimes producing a smile from a portion of his auditors.

"Mr. Miller is a great stickler for literal interpretation; never admitting the figurative, unless absolutely required to make correct sense or meet the event which is intended to be pointed out. He doubtless believes, most unwaveringly, all he teaches to others. His lectures are interspersed with powerful admonitions to the wicked, and he handles Universalism with gloves of steel.

"He is evidently disposed to make but little allowance for those who think differently from him on the millennium; dealing often in terrible denunciations against such as oppose his peculiar views on this point; as he fully believes they are crying peace and safety when sudden destruction cometh. Judging from what we see and hear, we should think his lectures are making a decided impression on many minds, favorable to his theory."

This account of Mr. Miller is from the Rev. Mr. Springer, of the Methodist Episcopal Church, and editor of the "Maine Wesleyan Journal," from which we copy it. Mr. Miller, on reading the account, exclaimed, "I have found *one* honest editor!" Mr. Springer, it will be observed, is not a partisan of Mr. Miller. We commend him for his candor.

The following extracts of letters from Elder Fleming, the pastor of the Christian church in Casco st., where Mr. Miller delivered his lectures, will show the legitimate effects of his labors.

Immediately after the lectures were closed, Mr. Fleming writes: "Things here are moving powerfully. Last evening about 200 requested prayers, and the interest seems constantly increasing. The whole city seems agitated. Br. Miller's lectures have not the least effect to affright; they are far from it. The *great alarm* is among those who did not come near. Many who stayed away and opposed seem excited. and perhaps alarmed. But those who candidly hear are far from excitement and alarm.

"The interest awakened by his lectures is of the most deliberate and dispassionate kind, and though it is the greatest revival I ever saw, yet there is the least passionate excitement. It seems to take the greatest hold on the *male* part of community. What produces the effect is this —Brother Miller simply takes the sword of the Spirit, unsheathed and naked, and lays its sharp edge on the naked heart, and it cuts! that is all. Before the edge of this mighty weapon, infidelity falls, and Universalism withers. False foundations vanish, and Babel's merchants wonder. It seems to me that this must be a little the nearest like apostolic revivals of anything modern times have witnessed."

A short time after, he wrote again as follows: "There has probably never been so much religious interest among the inhabitants of this place generally as at present; and Mr. Miller must be regarded, directly or indirectly, as the instrument, although many, no doubt, will deny it; as some are very unwilling to admit that a good work of God can follow his labors; and yet we have the most indubitable evidence that this is the work of the Lord. It is worthy of note, that in the present interest there has been comparatively nothing like mechanical effort. There has been nothing like passionate excitement. If there has been excitement, it has been out of doors, among such as did not attend Br. Miller's lectures.

"At some of our meetings since Br. Miller left, as many as 250, it has been estimated, have expressed a desire for religion, by coming forward for prayers; and probably between *one* and *two hundred* have professed conversion at our meeting; and now the fire is being kindled through the whole city, and all the adjacent country. A number of rum-sellers have turned their shops into meeting-rooms, and those places that were once devoted to intemperance and revelry, are now devoted to prayer and praise. Others have abandoned the traffic entirely, and are become converted to God. One or two gambling establishments, I am informed, are entirely broken up. *Infidels, Deists, Universalists*, and the most abandoned *profligates*, have been converted; some who had not been to the house of worship for years. Prayer-meetings have been established in every part of the city by the different denominations, and by individuals, and at almost every hour. Being down in the business part of our city, I was conducted into a room over one of the banks, where I found about thirty or forty men, of different denominations, engaged with one accord at prayer, at about eleven o'clock in the daytime! In short, it would be almost impossible to give an adequate idea of the interest now felt in this city. There is nothing like extravagant excitement, but an almost universal solemnity on the minds of all the people. One of the principal booksellers informed me that he had sold more Bibles in *one month* since Br. Miller came here, than he had in any four months previous. A member of an orthodox church informed me that if Mr. Miller could now return, he could probably be admitted into any of the orthodox houses of worship, and he expressed a strong desire for his return to our city."

Similar accounts might be given from most of the places where he has given a *full course of lectures*, to a society; the minister and church co-operating with him. We could name Boston, Cambridgeport, Watertown, and numerous places; but we will refer to one more, viz. Portsmouth, N. H. The same glorious effects followed his labors in this place, as at Portland. We simply wish to give the testimony of the Unitarian minister of that town, relating to the *character of the revival*. We are the more particular on this point, because the advocates of revivals have charged Mr. Miller with getting up "*fanatical excitements.*" Now we have an impartial witness on this point. Hear him; he says:

"If I am rightly informed, the present season of religious excitement has been to a great degree free from what, I confess, has always made me dread such times, I mean those excesses and extravagances, which wound religion in the house of its friends, and cause its enemies to blaspheme. I most cheerfully express my opinion, that there will be in the fruits of the present excitement far less to regret, and much more for the friends of God to rejoice in, much more to be recorded in the book of eternal life, than in any similar series of religious exercises, which I have ever had the opportunity of watching." *

Will the Rev. Parsons Cooke join with the editor of the "Trumpet" in ridiculing such revivals as these? Will he now pronounce these lectures "more demoralizing than the theatre?" *These* are the legitimate fruits of Mr. Miller's labors. Let his accusers beware, lest they be found fighting against God.†

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* Sermon on Revivals, by Rev. A. P. Peabody.

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† The above testimony to the salutary influence of Mr. Miller's labors must suffice. If it were necessary, we could add a volume of similar testimony from ministers of almost all denominations.

THE MIDNIGHT CRY.

MONDAY, NOVEMBER 21, 1842.

TIMELY HINTS.

"And they shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.* Then there shall be upon the Earth distress of Nations with perplexity: and then shall they see the Son of Man coming in a cloud, with power and great glory. Watch ye, therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." —LUKE 21.

READER, DO YOU SEE ANY ROOM FOR A TEMPORAL MILLENNIUM? OR FOR THE GATHERING OF THE JEWS? IF NOT, MAY NOT CHRIST COME TO-DAY?

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* The word fulness in Rom. xi. chap. 12th and 25th verses, means the fulfilment of an appointed period.

Lectures, Afternoon and Evening.

Brother Litch lectures every afternoon, at 3 o'clock, and every evening at 7 o'clock, at the corner of Catharine and Madison streets.

☞ BROTHER MILLER left this city in good health last Saturday morning for New Haven, where a large Methodist church is opened for lectures. The same day a rumor appeared in the Newark Daily Advertiser that he was dead! Perhaps it originated from some one uttering a wish that he was dead.

A Few Questions.

Why is it that those who do not believe the doctrine we teach, are so deeply affected by it?

Why is it, if they feel no interest or concern on the subject, that they *concern* themselves so much?

Why is it, if our arguments and premises are as vulnerable and fragile as they would seem to affect, that they do not, by the Bible, and by fair arguments, meet and refute us?

Why is it, if we are "dupes," "fanatics," "idiots," &c., that our opponents exhibit so much anger and bitterness, without coming to us with either commisseration or argument!

Who can give us a solution?

PERILOUS TIMES.

"Men's hearts failing them for fear."

Last Saturday's Sun sums up the latest news from England thus:

In mercantile matters there was but little prospect o a speedy improvement. The feeling of DESPONDENCY which has so long existed among the commercial classes, continues rather to INCREASE than diminish. The revulsion in the corn trade, by overwhelming so many houses at home and abroad, had spread difficulty and ALARM on every side.

The following is an item of the Eastern news:

At Constantinople, a courier had arrived from Bagdad with private accounts, which assert that a British force, commanded by Gen. Pollock, had reached Cabul and invested it. They add that Gen. Pollock had offered conditions to the inhabitants, which, if they rejected, he was determined to carry the town by storm.

BOOKS, PAMPHLETS, AND CHARTS.

It will be seen that we have a good supply at 36 Park Row, (up stairs.) Call and buy—read and circulate.

THE NEW JERSEY EAGLE, a paper published at Newark, N. J., says that, "So far as it has been able to hear the great "*Miller meeting*" lately held there, has not resulted in the conversion of *one* individual person to Mr. Miller's views."

Really that "Eagle" must have had its wings plucked, its eyes amazingly dimned, or falsified knowingly. How a man can live in that city, and walk across the street once a day, and be ignorant of the fact that *multitudes* confess themselves constrained to believe, we cannot divine!!!

MR. MILLER'S LECTURE ON FRIDAY AFTERNOON.

Mr. Miller's last lecture in this city was on Friday P. M. His text was Rev. xi. 3, "*And I will give power to my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.*"

He took up his subject under FOUR heads:

I. The OBJECT *and* CHARACTER *of a witness..*

The OBJECT. It is to tell the truth on the subject on which he testifies—"The truth, the whole truth, and nothing but the truth." A witness must testify only to what he *knows*.

HIS CHARACTER for truth and veracity must be good—unimpeachable. It may be a living oral witness personally present—or it may be a written document, which under some circumstances, as the last will and testament of a person, &c., is of equal or greater weight than a living oral witness.

II. *Whose witnesses are they, spoken of in the text?* "My two witnesses." Christ is the speaker, and claims the witnesses for his.

III. *What are the witnesses?* Some say the church. But the church is *a multitude* in her individual capacity—*one*, in her united character. She does not know the whole truth on each point relative to Christ. Nor do a succession of Christian ministers. Beside, Christ declares, John 5:34, "I receive not testimony from man."

The Old and New Testament are *two*. They are claimed by Christ as his witnesses. Matt. 24:14. "*This gospel* of the kingdom must be preached in all the world for a *witness* unto all nations." *The Old Testament*, John, 5: 37—39. "The Father himself hath borne witness of me—ye have neither heard his voice at any time, nor seen his shape"—so the witness is not oral. "Search the Scriptures"—"they are they that testify of me." These two witnesses do testify the truth, the whole truth, and nothing but the truth respecting Christ. They testify all that can be *known* of him until he comes again.

IV. *The history of these witnesses.* 1. They prophesy. They foretell all that is known, or ever can be known of Christ. They foretold his first advent, his sufferings and death, together with the time of his death. They foretell his second advent, his glory, and the time of that glory. They prophesy the leading events in the world's history. They prophesy through the whole gospel dispensation; but they prophesy 1260 days, or years of that time "*clothed in sackcloth.*"

Sackcloth is the emblem of obscurity. Rev. vi. 12. "The sun became black as sackcloth of hair"—denoting partial obscuration, but not entire darkness. These witnesses were darkened by the usurpations of Popery. In 533, in his crusade against the Arian heresy, Justinian, the Greek emperor, conferred supreme power in the church on the Pope of Rome, and constituted him the first of all bishops—head of all the churches—the true and effective corrector of heretics, &c. In 538, Justinian conquered the Ostrogothic kingdom of Rome, an Arian kingdom, and subjected the whole church to the church of Rome and set up the papal hierarchy. The scriptures were soon suppressed—the Greek and Latin languages ceased to be spoken as living languages, and the people were unable to read them. They prophesied still, but their light did not shine because they were in a language the people did not understand. The Catholic church have prohibited the reading of the Scriptures by the people without the permission of the priests.

3. "These have the power to shut heaven that it rain not in the days of their prophecy." Rain is the emblem of Grace, or the outpouring of the Spirit. During the dark ages of papal rule, there were but few conversions; until the reformation under Luther and his associates when the Bible *began* again to be translated into the languages of Europe and was read by the people. Then revivals began. The suppression of the Scriptures restrained or hindered the work of God.

4. "These have power over waters to turn them to blood; and to smite the earth with all plagues as oft as they will." All the plagues which have ever come on the earth or ever will, whether on nations or individuals, are in accordance with the principles laid down in the Bible. They have the power to pronounce these judgments.

5. "If any man will hurt them, fire proceedeth out of their mouth and burneth up their enemies. If any man hurt them he must in this manner be killed." The word of God pronounces its own sentence on all who injure it, and just what they pronounce will be fulfilled. "I testify unto every man that heareth the words of the prophesy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in the book. And if any man shall take away from the words of the book of this prophesy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. 22: 18, 19.

6. "When they have finished their testimony, (or as Mr. Faber renders it, when they are about to finish their testimony,) the beast which ascendeth out of the bottomless pit shall make war on them, and kill them."

A "*beast*," in the symbolical language of Revelation, signifies a government. "The beast from the bottomless pit," is a government that has no foundation to build upon, but rises up without religion and illegitimately. Such was the Revolutionary government of France, at the close of the last century. It was founded in Atheism and the rejection of religion in every form—and from a nonentity became the terror of the world. That government made war on the Bible, and swore to exterminate it—declared it to be a lie, Jesus Christ an impostor, death an eternal sleep, and, finally, that there is no God. They closed the churches of France, and executed the clergy. They abolished the Sabbath, and every other institution founded on the Bible. The worship of God in all forms and kinds was discarded and prohibited. It was thus, this government made war on the witnesses and killed them. They gathered Bibles in heaps, and burned them. They tied a copy of the Bible to the tail of an ass, and dragged it through the streets of Lyons, while the populace followed with shouts and acclamations. The abrogation of religion took place September 1793; and in 1797, in the month of March, [after just three and a half years] the law was passed revoking the decrees against religion, and granting toleration to all Christians.

7. Thus, during the three days and a half, their dead bodies were not permitted to be put in graves, although they lay dead in the streets of the great *Roman* city, which spiritually, or by the Spirit, is called Sodom and Egypt, from its gross licentiousness, and oppression of the people of God—the crying sins of Sodom; "where, also, our Lord was crucified," in the person of his members and disciples. From thirty thousand to fifty thousand Heugunots were slain in France in one night, on St. Bartholomew's eve, 1572.

"They of the nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves."

Although condemned and denounced in France, yet in other nations the Bible still lived in the sight of the people. The boast of the infidels to exterminate the Bible, was brought to nought.

8. "After three days and a half, the spirit of life from God entered into them, and they stood upon their feet and great fear fell upon them which saw them."

The resurrection of the witnesses and their exaltation to heaven, is the revocation of the laws against religious worship and the Bible, 1797, three and a half years from the prohibition in 1793. Great fear fell on the infidel world when they saw the triumph of the Bible, and its spread over the earth. The great voice from heaven saying to them, "come up hither," is the universal demand of the moral world for the Bible. So that since 1798, it has been translated either in whole or in part, into more than *150 different languages*, and *spread* in nearly all nations.

9. "The same hour there was a great earthquake, and a tenth part of the city fell."

Earthquake, when used symbolically, signifies a revolution of a kingdom. The *hour* signifies period, the same period. The city, the Roman Empire.

Thus Rev. 17 : 18. "That great city which reigneth over the kings of the earth," or the Roman Empire. "Tenth part of the city *fell*," ceased its allegiance to the Roman power, and threw off the yoke of popery, and finally took away the papal dominion in *Rome itself*.

10 "Were slain of men," or as in margin, "*names* of men seven-thousand." To slay the names of men, is to abolish their titles and dignities. This was done in the French Revolution, when all names, titles and dignities of the clergy and nobility were abolished, and only the simple title of citizen was allowed to any man. The number seven, signifying the *perfect* nulling of all titles.

11. "The second woe is past—the third woe cometh quickly."

This event is now past; the 6th trumpet, which is the second woe, ceased to sound, as I have shown you, on the 11th of Aug. 1840.

The third woe, or the 7th trumpet cometh *quickly*. It can be but just before us. The 7th is the last trump, at which, according to Paul, 1 Cor. 15, the dead are to be raised.

The 7th angel sounded, and there were great voices in heaven saying, the *kingdoms* of this world are become the *kingdoms* of our Lord and his Christ, and he shall *reign forever and ever*. There is no millennium until this trumpet sounds. Then instead of the temporal spiritual reign of Christ, it is the time of God's wrath, and of the dead that they should be judged, and that he should give reward unto his servants the prophets, the saints, and them that fear his name, small and great, and destroy them that destroy the earth. It is a woe on the world, and its destruction, not its conversion. A woe is not the universal conversion of the world to Christ. Are you prepared for such a scene? Can you lift up your head and rejoice? Or do you tremble for your fate in that day?

JOHN C. COLT

Relieved the sheriff of his unwelcome task, and accumulated murder on his own soul by killing himself, about four o'clock on the afternoon of Friday last. The cupola of the prison was on fire at the same time. Probably no event affecting one person ever caused such intense excitement in this city. The "Sun," of this morning, says:

"The fever of excitement into which our city was lashed on Friday, by the occurrences connected with the death of John C. Colt, has subsided but little, and continues to rage to a greater or less degree in all circles. A thousand reports and conjectures are bruited about, and gossip, humbug, and twattle, are running riot all over the city. The women, especially, can talk of nothing else, think of nothing else, and dream of nothing else. A perfect Colt mania appears to pervade the whole sex, and unfit them for the sober realities which surround themselves and their own concerns."

Reader, *the word of God* teaches us to expect a tragedy in which all mankind will be involved, except those who are Christ's, at his coming. Are you of that happy number? If so, lose no time in warning all your friends and neighbors to be ready.

The Millennium.—Dr. Brownlee, in a *sermon* preached in Philadelphia lately, gave it as his opinion that this event would not take place for one hundred and seventy-five years.—*Methodist Protestant.*

Bro. Reese undoubtedly feels justified in giving Dr. Brownlee's opinion, so we suppose we can record as its opposite the opinion of a man quite equal to the celebrated D. D. We do this because the opinion is no "good tidings." Did we think it so long, our "hearts would be troubled." We hope in a "little while" our Lord will come "and will not tarry."

The opinion of a learned man between 17 and 1800 years ago, which we set in opposition to Dr. Brownlee's opinion, is as follows:—That day shall not come, *except* there come a falling away first, and that man of sin be revealed, the son of perdition; &c. (See 2d Thess 2: 3, 4.) We never have heard any one who is acquainted with the Bible and the history of the Romish Church, pretend to doubt *the fulfilment of this prediction of St. Paul.*

That power has been *wasting* for many years, and is to be *destroyed by the brightness of the Lord's coming*. (2d Thess. 2; 8.) That day shall not come except there come *one hundred and seventy-five years* first, and then all the world will be converted. How does that tally with Paul's opinion? *N. Y. Luminary.*

HOW LONG, O LORD.

How long, O Lord our Savior,
  Wilt thou remain away?
Our hearts are growing weary
  Of thy so long delay.
O when shall come the moment
  When, brighter far than morn,
The sunshine of thy glory,
  Shall on *thy people* dawn?

How long, O gracious Master,
  Wilt thou thy household leave?
So long hast thou now tarried,
  Few thy return believe.
Immersed in sloth and folly,
  Thy servants, Lord, *we see*;
And few of us stand ready
  With joy to welcome thee.

How long, O heavenly Bridegroom,
  How long wilt thou delay?
And yet how few are grieving
  That thou dost absent stay!
The very Bride her portion
  And calling hath forgot,
And seeks for ease and glory
  Where thou, her Lord, art not.

O wake thy slumbering virgins;
  Send forth the solemn cry,
Let all the saints repeat it,
  "The Bridegroom draweth nigh!"
May all our lamps be burning,
  Our loins well girded be,
Each longing heart preparing
  With joy thy face to see.

BIBLE DICTIONARY.

EXPLANATION OF PROPHETIC FIGURES.

Boko. God's designs, knowledge and counsel. Ps. cxxxix. 16. Is. xxxiv. 16. *Reading*, is to make his designs known. To *Seal*, is to shut up, or make sure.

Bow and Arrows. Victory over enemies. Isa. xli. 2. Rev. vi. 2.

Brass, is used for impudence and sin, warlike. Isa. xlvii. 4. Jer. vi. 28. Mic. iv. 13.

Branch. A descendant, or offspring. Isa. xi. 1. Jer xxiii. 5. Dan. xi. 7.

Bread. Doctrine of life. Amos viii. 11. Matt. iv. 4.

Breast-Plate. Defence or armor. Isa lix. 17. Rev ix. 9.

Breasts. Consolation, word of God. Isa. lxvi. 11.

Bridle. The restraining power of God. Isa. xxx. 28.

Brimstone. Curse of God. Isa. xxx. 33. xi. 4.

Burning with Fire, is to destroy, or change their state completely. Mal. iv. 1—3. 2 Pet. iii. 10, 11. Rev. xx. 9.

Buy, or Buying, is used as an act of giving or receiving religious instruction. Isa. lv. 1. Rev. iii. 18. xiii. 17.

Candle, is light. Jer. xxv. 10. Matt. v. 15. Luke xi. 36 xv. 8.

Candlesticks. The means of light; as the kingdom of Christ, the two witnesses, and seven churches, are called candlesticks. Dan. v. 5. Zech. iv. 2, 11. Rev. ii. 5. xi. 4.

☞ There is a meeting of Second Advent believers held every evening in Newark, N. J., at the Academy in Bank street, near Washington, where the meetings will be continued until a more eligible place is fitted up.

CHEAP LIBRARY.

The following works are printed in the followihg cheap periodical form, with paper covers, so that they can be sent to any part of the country, or to Europe by mail.

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This Library will be enlarged from time to time, by the addition of new works.

For Sale at 36 Park Row.

☞ SIGNS OF THE TIMES ☜

BY J. V. HIMES.

The Signs of the Times is printed and published weekly at 14 Devonshire street, Boston, Mass., at $1 for 24 numbers, to be published in six months. That is the principal office for all Second Advent publications. For the accommodation of the public in this vicinity, a publication office is opened for the "Signs of the Times," &c at 36 Park Row, N. Y. We mention this fact that none may labor under a mistake about the location of said paper.

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Is published every afternoon at 36 Park Row, up stairs, by J. V. Himes, assisted by L. D. Fleming, and N. Southard. All letters and communications for the Midnight Cry should be directed to J. V. Himes, New York City, post paid.

CHRIST IS COMING

TO JUDGMENT NEXT YEAR!

BY THE AUTHOR OF "A CLUE TO THE TIME."

JESUS CHRIST, who now sits on the right hand of power, is coming in the clouds of heaven;[a] when every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him.[b] He is coming in a little while,[c] with power and great glory;[d] with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not his Gospel.[e] He is coming shortly,[f] to be glorified in his saints, and to be admired in all them that believe in that day.[g] He is coming to give Paul a crown of righteousness; and not him only, but unto all them also that love his appearing.[h] He is coming, with a great sound of a trumpet, to gather his elect from the four winds.[i] He will come as GOD: for our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him.[j] For the Lord my God shall come, and all the saints with thee:[k] for even them also which sleep in Jesus will God bring with him.[l] Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him.[m] At his coming, the archangel's trump shall sound, and in a moment, in the twinkling of an eye, the dead shall be raised incorruptible, and we shall be changed;[n] when both will be caught up together in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.[o] When he comes, he will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger, and fear not me, saith the Lord of Hosts.[p] When he comes, the Mighty One of Israel will say, Ah, I will ease me of mine adversaries, and avenge me of mine enemies.[q]

At his coming, Zion shall be redeemed with judgment, and her converts with righteousness; and the destruction of the transgressors and of the sinners shall be together; and they that forsake the Lord shall be consumed.[r] The day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low;[s] yes, the kings, queens, princes, presidents, nobles, all the proud governors, officers, and soldiers, of all the armies; millions of proud rich men, and their lofty wives, and lifted-up sons and daughters; millions of proud dandies; together with the gluttons and wine-bibbers of the whole creation: and upon all the cedars of Lebanon that are high and lifted up, and upon all the oaks of Bashan;[t] yes, the trees of a million forests, the fruit and ornamental trees of millions of gardens and orchards: and upon all the high mountains, and upon all the hills that are lifted up;[u] yes, the snow-capt Alps, with the loftier Andes, and the still more lofty Himaleh's, together with the more humble Alleganies: and upon every high tower, and upon every fenced wall;[v] yes, the pyramids of Egypt, with all the granite columns of antiquity, as well as the newly-finished Bunker-hill monument; together with the great wall of China, and all the stone and brick walls of a million cities, fields, and pastures: and upon all the ships of Tarshish;[w] yes, the proud line-of-battle ships, with all the other men-of-war, and steam-ships, with all their proud admirals, commodores, officers and crews; together with all the merchant vessels: and upon all pleasant pictures;[x] yes, all the beautiful paintings, all the idolized portraits, profiles, and miniatures; all, yes, all will be fuel to feed the flames of that tremendous day.

Howl ye, for the day of the Lord is at hand. It shall come as a destruction from the Almighty; and all hands shall be faint, and every man's heart shall melt, and they shall be afraid; pangs and sorrow shall take hold of them; they shall be amazed one at another; their faces shall be as flames.[y] Yes, oh yes, when he comes, what faintness of hands will seize upon the strongest men, when the cry is heard, He is coming! when the lighting up of the eastern horizon indicates something besides the sun, and like lightning is seen darting towards the west. Also, what meltings of heart; what fear; what pangs and sorrow will take hold on the stoutest hearts, when the shrill sound of the trumpet first strikes their ear, and waxes louder and louder, echoing through the vault of heaven, and reverberating along the surface of the earth: their splendid mansions, and beautiful gardens, and costly furniture, all wrapt in the devouring flame, not excepting their own persons!

But language fails me, in attempting to describe the pangs and sorrow that will seize upon those that love this world, when the conviction first fastens itself upon their minds that Christ is come! Also, with what amazement will they look one upon another in that trying moment! To the paleness of faintness, will succeed the crimson of flames in their faces; and while the little children, and pious ones, of every family, are being changed and caught up, the remaining ones are wringing their hands, and reproaching one another with being the cause of their unpreparedness to meet the righteous Judge! Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it; for the stars of heaven shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine:[a] yes, the stars, the sun, and moon, all, all will be eclipsed by the superior effulgence of their Creator, the Lord Jesus Christ, who has now come, in all the glory of the Father, and the holy angels. The Lord of Hosts hath sworn, saying, Surely, as I have thought, so shall it come to pass; as I have purposed, so shall it stand. This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations.[b] Oh yes, the thought and purpose of God will be realized: his people will be gathered into their chambers; all his enemies made to lick the dust; the earth and elements all melted, and the new earth, which is to be the future and eternal abode of God and all his people, will arise from the ashes and ruins thereof.

When he cometh, he will make the earth empty and waste, and turn it upside down, and scatter abroad the inhabitants thereof; the land shall be utterly emptied and utterly spoiled. For the Lord hath spoken this word: the haughty people of the earth do languish; because they have transgressed the laws, changed the ordinances, broken the everlasting covenant; therefore hath the curse devoured the earth, therefore the inhabitants of the earth are burned. Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth: the earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly: the earth shall reel to and fro like a drunkard, and shall be removed like a cottage.[c] For, behold, the Lord cometh out of his place, to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and no more cover her slain.[d] Yes, the Lord has now forsaken his covert, as the lion:[e] neglecters of God will now realize the force of those awful words, Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.[f]

When he comes, the indignation of the Lord will be upon all nations, and his fury upon all their armies; he will utterly destroy them; he will deliver them to the slaughter; their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood; and all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree; for it is the day of the Lord's vengeance.[g] When he comes, he says, I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth;[h] for, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.[i]

When he comes to spoil their pasture, the shepherds, and principal of the flock, shall howl, and cry, and wallow themselves in the ashes: for the days of their slaughter, and of their dispersions are accomplished; and they shall fall like a pleasant vessel; for the shepherds shall have no way to flee, nor the principal of the flock to escape.[j] Oh, what a howling there will be among unfaithful ministers, when the Master comes to reckon with them! They have been looked up to, and called Doctor, Reverend, Rabbi; stuffed themselves and families upon their salaries, (here called pasture,) lived in pleasure, and been wanton, much more anxious about their honor and ease, than the souls of their flock; they have loved the praise of men more than the praise of God; cried peace, where God has not spoken peace. These are the certain ungodly men, crept in unawares, turning the grace of God unto lasciviousness, and denying our Lord Jesus Christ; who have run greedily after the error of Balaam for reward; feeding themselves without fear; without fruit; walking after their own lusts; their mouth speaking great swelling words; having men's persons in admiration because of advantage. These are the mockers whom the apostles said should come in the last days, walking after their own ungodly lusts; beguiling unstable souls; their heart exercised with covetous practices; cursed children.[k] And now, unfaithful watchmen, read your doom: WHOSE JUDGMENT NOW OF A LONG TIME LINGERETH NOT, AND THEIR DAMNATION SLUMBERETH NOT: AND SHALL UTTERLY PERISH IN THEIR OWN CORRUPTION: TO WHOM IS RESERVED THE BLACKNESS OF DARKNESS FOREVER.

He will come in a little season;[l] and then the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man will hide themselves in the dens and in the rocks of the mountains, and will say to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?[m]

Behold, I come quickly. And behold, I come quickly. He which testifieth these things, saith, Surely I come quickly: Amen, even so, come, LORD JESUS.[n]

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[a] Matt. xxvi. 64.
[b] Rev. i. 7.
[c] Heb. x. 37. John xvi. 16.
[d] Matt. xxiv. 30.
[e] 2 Thess. i. 7.
[f] Rev. i. 1. xxii. 6.
[g] 2 Thess. i. 10.
[h] 2 Tim. iv. 8.
[i] Matt. xxiv. 31.
[j] Ps. l. 8.
[k] Zech. xiv. 5.
[l] 1 Thess. iv. 14.
[m] Isa. xl. 10.
[n] 1 Cor. xv. 52.
[o] 1 Thess. iv. 17.
[p] Mal. iii. 5.
[q] Isa. i. 24.
[r] Isa. i. 28.
[s] Isa. ii. 12.
[t] Isa. ii. 13.
[u] Isa. ii. 14.
[v] Isa. ii. 14.
[w] Isa. ii. 16.
[x] Isa. ii. 16.
[y] Isa. xiii.

[a] Isa. xiii.
[b] Isa. xiv. 24.
[c] Isa. xxiv.
[d] Isa. xxvi. 21.
[e] Jer. xxv. 38.
[f] Psalm l. 22.
[g] Isa. xxxiv.
[h] Isa. lxiii. 6.
[i] Isa. lxvi. 15.
[j] Jer. xxv. 34-36.
[k] 2 Pet. iii.
[l] Rev. vi. 11.
[m] Rev. vi. 15, 17.
[n] Rev. xxii.

THE MIDNIGHT CRY!

VOLUME I. NEW-YORK, TUESDAY, NOVEMBER 22, 1842. NUMBER 5.

"Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. OFFICE NO. 36 PARK ROW. PRICE TWO CENTS.

[From the Second Advent Reports, No. 1.]

Reasons for believing the Second Coming of Christ in Eighteen Hundred Forty-three, from the Chronology of Prophecy.

BY WILLIAM MILLER.

The following article is given in this cheap form for general distribution. ☞ *Read and circulate.*

WHEN we read in divine inspiration a class of texts like the following, Acts iii. 21, "And he shall send Jesus Christ which before was preached unto you; whom the heaven must receive until the *times* of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began;" 24th verse, "Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold *of these days;*" again, Acts xvii. 26, "And hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the *times before appointed*, and the bounds of their habitation;" and 31st verse, "Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead;" Amos iii. 7, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets;"—I say no man can read these texts, and the like, of which the Scriptures abound, without being convinced that God has set bounds, determined times, and revealed unto his prophets the events long before they were accomplished; and having thus revealed himself, has never failed in time and manner to fulfil all things which, by his prophets, have been spoken or written. He has in his word revealed the times in different ways; sometimes in plain language, by telling the exact number of years; at other times, by types, as the year of release, the jubilee, and the sabbaths; in other places by figurative language, by calling a year a day, or a thousand years a day; again, by analogy, as in Hebrews iv. 10, showing, that, as God created the heavens and earth, and all that are in them, in six days, and rested on the seventh, so Christ would be six thousand years creating the new heavens and earth, and would rest on the seventh millennium. I will now present a few cases where time has been revealed in the above manner, and fulfilled so far as present time will allow.

I. IN PLAIN LANGUAGE, BY YEARS, MONTHS, OR DAYS, AS THE CASE MAY BE.

1. Seven days before the flood began, and the forty days the rain continued, were prophesied of, and literally fulfilled. See Gen. vii. 4. "For yet seven days, and I will cause it to rain upon the earth forty days and forty nights." These days were literal days, and so fulfilled. 10th and 12th verses: "And it came to pass after the seventh day that the waters of the flood were upon the earth." "And the rain was upon the earth forty days and forty nights."

2. Abraham was informed by God that his seed should be afflicted in a strange land four hundred years, which, including his sojourn, would make 430 years. Gen. xv. 13. This was literally accomplished. See Exodus xii. 40, 41.

3. The butler's and baker's dreams were interpreted to mean three days, by Joseph, and were exactly fulfilled. See Gen. xl. 12—20.

4. The dream of Pharaoh, as explained by Joseph, meaning seven years' plenty and seven years' famine, was literally completed. See Gen. xli. 28—54.

5. The forty years in the wilderness were prophesied and fulfilled literally. See Numbers xiv. 34. Joshua v. 6.

6. Three years and a half Elijah prophesied that there would be no rain, and there was none until the time was finished. 1 Kings xvii. 1; James v. 17.

7. Isaiah prophesied that within sixty-five years Ephraim should be broken, so that they should not be a people; Is. vii. 8; and in the sixty-five years they were broken and carried away by Esarhaddon, king of Babylon, B. C. 742—677.

8. The seventy years' captivity, prophesied of by Jeremiah, Jer. xxv. 11, were fulfilled between B. C. 596 and 526.

9. Nebuchadnezzar's seven times were foretold by Daniel, and fulfilled in seven years. See Dan. iv. 25, and Josephus.

10. The seventy weeks which Gabriel informed Daniel would "finish transgression, to make an end of sin, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up the vision and prophecy," which Daniel had before of the four kingdoms of the earth, that should finally be destroyed by the kingdom of the "stone cut out without hands," and "to anoint the Most Holy." Who can read this prophecy of the seventy weeks, and the history of Ezra, Nehemiah, the Jews, Romans, John and Jesus Christ, and not be convinced of its exact fulfilment in 490 years? And I would ask, How can it be possible that men who believe the Bible, and who have seen the exact fulfilment of all prophetic chronology thus far, can say, with any degree of propriety, these seventy weeks are indefinite? Where are their proofs? Not on the records of divine inspiration. For, here we find no sample. Here is no time given, that has not been literally fulfilled according to the true intent and meaning of the prophecy. Why not, then, settle this one point forever, among believers in the divine authority of the Scriptures: that the chronology of prophecy is to be received with an equal faith with the chronology of history? Why not believe the declarations of God concerning the future, as we do concerning the past? Who denies that God created the heavens and the earth, and all that are in them, in six days? None but the Infidel, say you. What better then is he who denies that God will accomplish what he has said he would perform in a given period? Well may the Infidel charge home upon us hypocrisy, when we refuse to believe the latter as well as the former.

All these cases which I have brought forward as proof of prophetic chronology, were once prophecies; and would it have been right in Noah, the patriarchs, and prophets, to have rejected the time given, any more than the manner? I answer, it could not have been faith to have rejected either. Then let us have faith to believe the chronology of the future, as well as of the past.

The seventy weeks were evidently fulfilled in the year A. D. 33, beginning 457 years B. C., at the going forth of the commandment to Ezra to restore the law and the people to Jerusalem. See Ezra vii. 10—13. I need not stop to argue this point, as very few can be found who have the hardihood to deny the seventy weeks as being a definite time. One reason, out of the many, may be here presented. Why should the man Gabriel be so particular in defining the beginning and the end of the seventy weeks, if indefinite time only is meant? And why did he name the events so particularly as to divide the seventy into three very unequal parts, and yet in all three parts include the whole? Surely, no mortal can account for this agreement of numbers, and yet call it indefinite. There was much more ambiguity in the prophecy to Abraham, concerning his seed sojourning in a strange land four hundred years, (see Gen. xv. 13, 14,) than in this of the seventy weeks. Yet that was exactly accomplished on the self-same day predicted. Exod. xii. 41. And, in me, it would be the very height of folly, to believe otherwise concerning these seventy weeks of years, than as an *exact* fulfilment, on the self-same day. GOD HAS NOT changed, that he will not be as particular now as in the days of Abraham. He surely will, and when men, through cowardice or unbelief, charge God with thus tampering with his word, they must, sooner or later, find it to their cost to make such a solemn charge.

To be continued.

TIMELY HINTS.—The end of all things is at hand; be ye therefore SOBER, and WATCH unto prayer. And above all things, have fervent charity among yourselves. 1 *Peter* 4: 7.

The elders that are among you I exhort. . Feed the flock of *God*, not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but ensamples to the flock; and when the CHIEF SHEPHERD SHALL APPEAR, ye shall receive a crown of glory that fadeth not away.—*Peter* (1. 5: 1, 2, 3, 4.)

Can this relate to any thing less than Christ's coming to judge the world! Who will dare to say that he may not come to-morrow. He has given us signs by which we may know when his coming is near, even AT THE DOORS. Can ye not discern the signs of the times?

SYNOPSIS OF MR. MILLER'S VIEWS.

My Dear Brother,—You have requested a synopsis of my views of the christian faith.—The following sketch will give you some idea of the religious opinions I have formed by a careful study of the word of God.

I believe all men, coming to years of discretion, do and will disobey God, and this is, in some measure, owing to corrupted nature by the sin of our parents. I believe God will not condemn us for any pollution in our fathers, but the soul that sinneth shall die. All pollution of which we may be partakers from the sins of our ancestors, in which we could have no agency, can and will be washed away in the blood and sacrifice of Jesus Christ, without our agency. But all sins committed by us as rational, intelligent agents, can only be cleansed by the blood of Jesus Christ, through our repentance and faith. I believe in the salvation of all men who receive the grace of God by repentance and faith in the mediation of Jesus Christ. I believe in the condemnation of all men who reject the gospel and mediation of Christ, and thereby lose the efficacy of the blood and righteousness of our Redeemer, as proffered to us in the gospel. I believe in practical godliness as commanded us in the Scriptures, (which are the only rule of faith and practice,) and that they only will be entitled to heaven and future blessedness, who obey and keep the commandments of God as given us in the Bible, which is the word of God. I believe in God, the Father of our Lord Jesus Christ, who is a Spirit, omnipresent, omniscient, having all power, creator, preserver, and self-existent. As being holy, just and beneficent, I believe in Jesus Christ, the Son of God, having a body in fashion and form like man, divine in his nature, human in his person, godlike in his character and power. He is a Savior for sinners, a Christ to God, a mediator between God and man, and King of Zion. He will be all to his people, God with us forever. The spirit of the Most High is in him, the power of the Most High is given him, the people of the Most High are purchased by him, the glory of the Most High shall be with him, and the kingdom of the Most High is his on earth.

I believe the Bible is the revealed will of God, and all therein is necessary to be understood by Christians in the several ages and circumstances to which they my refer;—for instance, what may be understood to-day might not have been necessary to have been understood 1000 years ago. For its object is to reveal things new and old, that the man of God may be thoroughly furnished for, and perfected in, every good word and work, for the age in which he lives. I believe it is revealed in the best possible manner for all people in every age and under every circumstance to understand, and that it is to be understood as literal as it can be and make good sense;—and that in every case where the language is figurative, we must let the Bible explain its own figures. We are in no case allowed to speculate on the Scriptures, and suppose things which are not clearly expressed, nor reject things which are plainly taught. I believe all of the prophecies are revealed to try our faith, and to give us hope, without which we could have no reasonable hope. I believe the Scriptures do reveal unto us, in plain language, that Jesus Christ will appear again on this earth, that he will come in the glory of God, in the clouds of heaven, with all his saints and angels; that he will raise the dead bodies of all his saints who have slept, change the bodies of all that are alive on the earth that are his, and both these living and raised saints will be caught up to meet the Lord in the air. Then the saints will be judged and presented to the Father, without spot or wrinkle. Then the gospel kingdom will be given up to God the Father. Then will the Father give the bride to the Son Jesus Christ; and when the marriage takes place, the church will become the "New Jerusalem," the "beloved city." And while this is being done in the air, the earth will be cleansed by fire, the elements will melt with fervent heat, the works of man will be destroyed, the bodies of the wicked will be burned to ashes, the devil and all evil spirits, with the souls and spirits of those who have rejected the gospel, will be banished from the earth, shut up in the pit or place prepared for the devil and his angels, and will not be permitted to visit the earth untill 1000 years. This is the first resurrection, and first judgment. Then Christ and his people will come down from the heavens, or middle air, and live with his saints on the new earth in a new heaven, or dispensation, forever, even forever and ever. This will be the restitution of the right owners to the earth.

Then will the promise of God, to his Son, be accomplished: "I will give him the heathen for his inheritance, and the uttermost parts of the earth for his possession." Then "the whole earth shall be full of his glory." And then will the holy people take possession of their joint heirship with Christ, and his promise be verified, "the meek shall inherit the earth," and the kingdom of God will have come, and "his will done in earth as in heaven." After 1000 years shall have passed away, the saints will all be gathered and encamped in the beloved city. The sea, death and hell will give up their dead, which will rise up on the breadth of the earth, out of the city, a great company like the sands on the sea-shore. The devil will be let loose, to go out and deceive this wicked host. He will tell them of a battle against the saints, the beloved city; he will gather them in the battle around the camp of the saints. But there is no battle; the devil has deceived them. The saints will judge them, the justice of God will drive them from the earth into the lake of fire and brimstone, where they will be tormented day and night, forever and ever. "This is the second death." After the second resurrection, second judgment, the righteous will then possess the earth forever.

I understand that the judgment day will be a thousand years long. The righteous are raised and judged in the commencement of that day, the wicked in the end of that day. I believe that the saints will be raised up and judged about the year 1843; according to Moses' prophecy, Lev. xxvi. Ezek. xxxix. Daniel ii., vii., viii—xii. Hos. v. e—3. Rev. the whole book; and many other prophets have spoken of these things. Time will soon tell if I am right, and soon he that is righteous will be righteous still, and he that is filthy will be filthy still. I do most solemnly entreat mankind to make their peace with God, be ready for these things. "The end of all things is at hand." I do ask my brethren in the gospel ministry to consider well what they say before they oppose these things. Say not in your hearts, "my Lord delayeth his coming." Let all do as they would wish they had if it does come, and none will say they have not done right if it does not come. I believe it will come; but if it should not come, then I will wait and look until it does come. Yet I must pray, "Come, Lord Jesus, come quickly."

This is a synopsis of my views. I give as it a matter of faith. I know of now Scripture to contradict any view given in the above sketch. Man's theories may oppose. The ancients believed in a temporal and personal reign of Christ on earth. The moderns believe in a temporal, spiritual reign as a millennium. Both views are wrong—both are too gross and carnal. I believe in a glorious, immortal and personal reign of Jesus Christ with all his people in the purified earth forever. I believe the millennium is between the two resurrections and two judgments: the righteous and the wicked, the just and the unjust. I hope the dear friends of Christ will lay by all prejudice, and look at and examine these three views by the only rule and standard, the Bible.

THE MIDNIGHT CRY.

TUESDAY, NOVEMBER 22, 1842.

Lectures, Afternoon and Evening.

Brother Litch lectures every afternoon, at 3 o'clock, and every evening at 7 o'clock, at the corner of Catharine and Madison streets. On Wednesday evening he will speak on the return of the Jews.

THE BIBLE CHART.

"In the LAST DAYS, perilous times shall come, for men shall be lovers of their own selves, covetous."

If this were not a striking characteristic of the present age, how could multitudes in Europe pamper themselves in luxury, while EIGHTEEN MILLIONS of the people are absolute beggars, and three or four times that number are in want of what we consider the common comforts of life? Could the British House of Lords have remained unmoved when Lord Brougham made the following startling statement? "Thousands of persons were without food for DAYS, he could not say that it was for *one* day alone, without a morsel of food. In some cases the poor were unable to leave their beds. They thus starved for DAYS; because, as it was said, while lying down, the pangs of hunger were more easily endured. They were living on things that ought not to be eaten by men, and, literally envied the husks to the swine, which they could not eat."

The correspondent of the Journal of Commerce says, the House of Lords, (who had perhaps just surfeited themselves on the luxuries of the four quarters of the globe,) received the declaration of such heart-rending facts without a single note of sympathy, or sound of commisseration.

If the landholders, (who control the parliament,) were not extremely covetous, could they insist that the overflowing harvest of our great west should be shut out from their starving poor?

That covetousness is characteristic of the present age in this country, is too evident to need proof. Look at the suffering in our great cities and villages, Think of the accumulated horrors of slavery, and contrast these with the extravagance and dissipation of those who are "lovers of pleasures, more than lovers of God."

EDITORIAL CORRESPONDENCE.

New Haven, Nov. 21, 1842.

Bro. Southard,—Bro. Miller commenced his lectures in this place in the Methodist E. Church, on Saturday evening last. The audience was large and attentive. Although the church was large, it was crowded yesterday, and in the evening many went away for want of room. To-day (Monday) our Bible class and lectures have been well attended, and the interest on the subject of the Messiah coming next year, is very great. All classes of people are talking about the matter, and many are discussing the great question with much earnestness.

The clergy in general stand aloof. The Rev. Mr. Law, in whose church we met, has received us with much kindness, and is, with his flock, candidly hearing on the subject. He is not a believer; yet he and his people co-operate with us in our efforts to bring souls to Christ.—The good work is already begun. Several have been converted, and the number of sincere seekers is multiplying. My prayer is, that the good work may spread, and that all the churches in the *enlightened city* may share in the work. I need not inform you that a revival is wanted here. There is more *learning* than religion.—And though the *learned* look upon us with contempt, as "*ignorant fanatics*," yet God may take such instrumentalities to humble, and bless them. More anon.

Yours, Joshua V. Himes.

Mr. Miller's Brief Argument.

We commence this to-day and shall finish it to-morrow. Study it carefully. It is not a single argument, but a *combination of prophecies*, with their fulfilment, which, together with the signs of the times, have led multitudes of honest and intelligent inquirers irresistibly to the conclusion that the day which God hath appointed, "in which he will judge the world in righteousness," is now emphatically AT THE DOORS. Reader, your doubts will not defer the day. Be ye also READY.

QUESTIONS ANSWERED.

The questions which follow, are from the Aurora. We give them with the answer to each appended.

"A Few Questions for Parson Miller.—Before this old gentleman gets any further, we should like to have him give us and the public a little instructive information on the following topics:

"By what authority does he give '25 years' to Joshua, in his 'Biblical Chronology,' when there is nothing in the Bible on the subject?"

By the authority of Josephus, as he states in his chronological table. The Bible relates the facts in the case, and *Josephus gives the chronology.*

"By what authority does he give '18 years' to the Elders after Joshua, when the Bible gives none?"

By the authority of Josephus.

"By what authority does he give Samuel '24 years,' when the Bible says nothing on the subject?"

By the authority given in the chronological table on our last page.

"By what authority does he make it '617 years' *from* the Exodus to the building of the Temple, when it is expressly said, (I Kings, vi. 1) that it was '480 years?'"

He does not. The Aurora will please look again. He makes what he gives from the *authority referred to in* the table. Jahn's Hebrew Commonwealth shows the 480 years of 1 Kings vi. 1, to have been an error originating with some transcriber. Paul's testimony, Acts xiii. 20, allowing 450 for the Judges, shows it to be an error. The book of Judges, also, in the references given in Mr. Miller's table, as also Josephus, all prove that period to be erroneous, and Miller correct.

"By what authority does he give Cyrus '6 years,' when the ancient historians all give him '9 years?'"

Rollin is the authoriiy—he reckons from the kingly authority of Cyrus, two years after the fall of Babylon.

"By what authority does he give Cambyses '7 years,' when the ancient historians gave him '8 years?'"

On the authority of Rollin.

"By what authority does he give Xerxes '13 years,' when every ancient historian of authority give him '22 years?'"

By authority of Rollin. These last three questions relate to periods not fixed by the Bible. In the space between the Old and New Testaments, we adopt the common chronology. Why sneer at that? It is proved to be *correct in the total* by the fulfilment of the 70 weeks, or 490 years. See Clue to the Time, in our paper, No. 3.

"By what authority does he date the 'going forth of the command to build Jerusalem' from a letter of Artaxerxes, (Ezra vii. 12—28) which does not contain a syllable on the subject?"

On the authority of Ezra, Prideaux, Adam Clarke, Ferguson the Astronomer, and a host of others.

"By what authority does he determine the '2300 days,' Dan. viii. 14, to be the true reading, when some copies of the Bible read '2200 days,' and others '2400?'"

By the fact that no Hebrew copies of the Bible can be found which have 2200 days. And if that were the true reading, it would have ended a hundred years ago; which it did not.

The 2400 is found in no Hebrew copy. The error in the Septuagint occurred *in transcribing*, as the *following* remarks from Begg's Connected View, p. iii., will show;

"It is in mercy to his people, although it will add to the condemnation of the wicked, that God has given such clear and determinate intimation of the 'things that are to come hereafter;' and any attempt to throw unnecessary doubt upon the certainty of the 'times' revealed, calls for severe reprehension. To this charge there is reason to fear the Examinator of Mr. Irving's Opinions, in the Edinburgh Christian Instructor for 1828, (*p.* 476,) has exposed himself, when, in order to strengthen his argument for the impossibility of determining the commencement of 'the mighty year of God's glory,' he fixes upon a misprint of one of the dates in our version of the Septuagint translation of the Old Testament. 'In regard to the long period of Daniel,' there is, in reality, no reason for its being 'disputed, whether we should read with the Hebrew, 2300, or with the Septuagint, 2400 years.' Although all our *common* editions of the Septuagint have this typographical error, being printed from an edition into which it had crept, yet the manuscript in the Vatican, from which that very edition was printed, has 2300, and not 2400. And of all the principal *standard* editions of the Septuagint, that alone from which ours are taken has this error. Let not, then, the carelessness of men be charged upon the Most High, nor the errors of copyists on the Spirit of Inspiration. For a full statement on this subject, see 'The Scheme of Prophetic Arrangement of the Rev. Edward Irving and Mr. Frere critically examined by William Cunningham, Esq. of Lainshaw.'"

"By what authority does he make '2300 morning and *evening sacrifices' mean* '2300 years?'"

By authority that there is no such thing as sacrifice in the text—but simply 2300 evening-morning, the Hebrew notation for a day.

POPERY.—One Question Settled.

We intend, soon, to speak at length respecting this "abomination of desolation," which has fulfilled so many predictions, in Daniel, Thessalonians, and Revelations. In Daniel 7: 26, it is said, "They shall take away his DOMINION, to consume and destroy it, unto the end." *This is the event, or rather chain of events, which closes* the prediction in the 25th verse, "He shall speak great words against the MOST HIGH, and shall wear out the saints of the Most High, and think to change times and laws, and they shall be given into his hand, until a time and times and the dividing of time." That this expression means 1260 prophetic days is demonstrated by Rev. 12: 6, 14, and it is admitted by the host of expositors, including Dr. Brownlee, to mean 1260 years. Has this period terminated? Has the DOMINION been taken away, to be consumed and destroyed unto the end? We *say* YES, *and think the reader will say so too*, after considering a few facts.

The pope has possessed power over kings to "compel" them to "destroy ALL *heretics* marked by the church, out of the lands of their jurisdiction," and if they refused to "purge their land from this heretical filthiness" they were excommunicated and deposed from their thrones. More than twenty sovereigns have been thus deposed, within the last 1300 years. Has the Pope any such power now? Look at the following anecdote from the Liverpool Albion:

A Quaker, *who had been shocked at the desecration of* the Sabbath in France, mentioned the subject to "His Holiness." The Pope assured the Quaker that he was not ignorant of the open violation of the Sabbath in France, and was extremely anxious that it should, as it ought to be, kept holy. The time was when the person occupying the chair of St. Peter could *directly* interfere in the affairs of foreign States, and when Emperors, Kings, and Princes attended to the behests of the Vatican;—but the times had changed; *he could not now exercise* ANY TEMPORAL AUTHORITY beyond the limits of the Papal States.

But we do not rely wholly on current reports, however authentic. In his encyclical letter of September, 1840, the Pope says to his cardinals and bishops: "Are we not *compelled* to see the most crafty ENEMIES OF THE TRUTH ranging, *far and wide*, with impunity? * * Hence it is easy to conceive the state of *anguish* into which our soul is plunged, day and night."

Is not his dominion gone? Yes. Let those who say it is to continue till 1866 or 2016, show how it can yet be taken away. We say, therefore, that the 1260 years have terminated, and will show, in a future paper, that they ended in 1798, and that 45 years from that time, Daniel, and all the saints with him, will have their glorious resurrection. Reader, are you ready to join their company?

PROPHECY IN THE "SUN."

As a specimen of the testimony which our daily papers bear to the "perilous times," "perplexity," "distress of nations," and "fearful looking after those things that shall come on the earth," we copy the following from the New York Sun of last Saturday:

"'Condition and Fate of England,'—There is a nation whose banner is unfurled in every sunbeam that flashes from the heavens; whose vessels whiten every sea; whose gigantic step has pressed the sands of every ocean; 'whose cannon look into every port,' and whose name *strikes terror to the* hearts of *one hundred* and fifty millions of people. This nation exists on an island not larger than New York; but there she has concentrated all that is fearful in war or beautiful in peace; all that is splendid in art or magnificent in intellect, and before her *dictu* bows down the world of mind with a servility as soul-crushing and absolute as ever degraded an oritiental devotee before the sacrificial altar. This nation has thrown her colossal shadow from the burning plains of India to the *forests of Nova Scotia; Asia, Africa*, Europe and America have trembled beneath her tread, and her thunders have shook the world. Her regular income would build cities; her navy, if placed four miles apart, would stretch from Liverpool to New York; the price paid for her noblemen's luxuries would relieve the hunger of two millions of people, and the salary received by her clergy would, in a few years, put the Bible into the hands of every being alive.

"*Such is her power! How has she gained it?* Let the millions speak who are crying for bread in her dominions! Let the thousands upon thousands answer, whose wealth has been subsidized—whose children have been enslaved, and whose governments have been subverted to swell a power already unwieldly from gluttony, hoary from age, and bloody with crime.

"Thus sits that nation; her nobles protected by a system of oppression which time has erected, and her throne *guarded by swords, whose concentrated flashes would* throw a dimness on noonday. Already has the red-cross

"braved a thousand years
The battle and the breeze."

and the Queen, and the nobles, and the capitalists, and the clergy, and the army, suppose the reign of this nation to be eternal. Are they correct? If so, crime and lust and despotism are the deities of this world, and we might as well bow at once before their disgusting altars, and *shout pæans in their* blood-stained temples.

"Can England exist? Can her power much longer cause the earth to tremble? Can her nobles still grind down the foreheads of the people? Can the clergy still use the shield of christianity for the perpetration of enormities which would make a pagan blush? Can this horrible wailing—these seas of blood—these sights of horror—these writhings of the giant of humanity—these sins, over which seraphs weep and demons exult—can all this still blacken and disgrace the universe? If so, then may we no longer look into the pages of history for instruction. The whole order of human affairs is reversed and a new command has been promulgated from the great Law-Giver.

"But it is not so! Individual and national crime must still be punished, and that speedily. England has entered and passed her perihelion—the ship is approaching the breakers. Her national debt presses upon her—her dominions must fall to pieces from their extent and weight—she has not built the moral arch according to the eternal laws of moral architecture. Her masses are rising—her church is tottering—her throne cannot stand without its ancient supporters. Let any one look at the statistics of the empire and he will be *convinced of these* facts.

"In speaking of the uprising of the masses, Mr. Lester has well well quoted Wallace's lines—

"A stern deep voice comes rushing down,
Like the voice of God, with 'a wo to the crown!'"

"The fate of the British Empire is sealed. God will not permit her much longer to exist, a living blasphemy on his name."

We believe these predictions will speedily be verified, though in a way far different from that contemplated by the popularity-seeking editor of the Sun. "Is Saul also among the prophets?"

BIBLE CHRONOLOGY.—(See last Page.)

Two things are generally impressed on the public mind: first, that the world is but 5,846 years old; and, second, that it must continue about 6,000 years, in its present state. When this subject was suggested to Mr. Miller, in 1840, he felt that it was an argument against *his view of the prophetic periods.* He thought the matter over, and at length resolved to appeal from Archbishop Usher, (the great standard inChronology) to theBible. He spent three days in tracing the times of the Old Testament, and, to his surprise, found 4,157 years, clearly proved from the creation to Christ, leaving but 1843 to complete the 6,000 years! Do you ask how this can be? Consult the texts he has referred to for yourselves, and see if the argument is not too overwhelming to be trifled with. Those who have read our learned Commentators on the Book of Judges, must have seen how they have labored to make the period shorter than the Bible seems to represent it. This they have done by *lapping* the periods on to each other. They have thus reduced 448 years to 295 years,—mainly on the authority of a text in 1 Kings, 6: 1. which Jahn, in his Hebrew Commonwealth, shows to be at least *doubtful*, as it now reads.

The world will be SIX THOUSAND YEARS OLD in 1843, if we reckon its age by the common chronology, except in the Book of Judges; and for that time follow the plain reading of the Book itself, or, which is the same thing, adopt the inspired testimony of Paul, as given in presence of the rulers of the synagogue at Antioch and recorded by the accurate Evangelist, Luke, and preserved in Greek by the whole Christian Church. If you say Paul made a mistake of 155 years, we might as well suppose that Daniel Webster, in a speech at Faneuil Hall, would say it was about 430 years from the landing of Columbus to the Declaration of Independence, when it was but 284 years, and that Jared Sparks would leave it on record, and the whole American literati would never discover the mistake!!! Dr. Clarke says this text in Acts has been called Crux Chronologorum. It crucifies some men's notions.

A BIBLE CHRONOLOGY FROM ADAM TO CHRIST.

BY WILLIAM MILLER.

No.	Names of Patriarchs, Kings, &c.	Age.	A. M.	B. C.	Book.	Chapter.	Verse.	Remarks.
	Creation		1	4157	Genesis	i., ii.		
1.	Adam	130	130	4027	"	v.	3	
2.	Seth	105	235	3922	"	"	6	
3.	Enos	90	325	3832	"	"	9	
4.	Cainan	70	395	3762	"	"	12	
5.	Mahalaleel	65	460	3697	"	"	15	
6.	Jared	162	622	3535	"	"	18	
7.	Enoch	65	687	3470	"	"	21	
8.	Methuselah	187	874	3283	"	"	25	
9.	Lamech	182	1056	3101	"	"	28	
10.	Noah	600	1656	2501	"	vii.	6	To the Flood.
	The Flood	1	1657	2500	"	viii.	13	
11.	Shem	2	1659	2498	"	xi.	10	
12.	Arphaxad	35	1694	2463	"	"	12	
13.	Salah	30	1724	2433	"	"	14	
14.	Heber	34	1758	2399	"	"	16	
15.	Peleg	30	1788	2369	"	"	18	
16.	Reu	32	1820	2337	"	"	20	
17.	Serug	30	1850	2307	"	"	22	
18.	Nahor	29	1879	2278	"	"	24	
19.	Terah's life	205 *	2084	2073	"	"	32	* The Exode did not begin until Terah's death; then Abram left Haran and the Exode began, as is clearly proved by Acts vii. 4.
20.	Exode &c.	430 †	2514	1643	Exodus	xii.	40, 41	
21.	Wilderness	40	2554	1603	Joshua	v.	6	
22.	Joshua	25 ‡	2579	1578		xiv. 7; xxiv. 29.		
1.	Elders and Anarchy §	18	2597	1560	See Josephus.			† Exode in Egypt from Abraham to wilderness state.
2.	Under Cushan	8	2605	1552	Judges	iii.	8	
3.	Othniel	40	2645	1512	"	"	11	‡ Joshua was a young man when he came out of Egypt, Ex. xxxiii. 11; could not have been more than 45 years old then. 85 when he entered Canaan, and 110 when he died, leaves 25 years.
4.	Eglon	18	2663	1494	"	"	14	
5.	Ehud	80	2743	1414	"	"	30	
6.	Jabin	20	2763	1394	"	iv.	3	
7.	Barak	40	2803	1354	"	v.	31	
8.	Midianites	7	2810	1347	"	vi.	1	§ Judges begin. See Judges ii. 7—16.
9.	Gideon	40	2850	1307	"	viii.	28	
10.	Abimelech	3	2853	1304	"	ix.	22	
11.	Tola	23	2876	1281	"	x.	2	
12.	Jair	22	2898	1259	"	"	3	
13.	Philistines	18	2916	1241	"	"	8	
14.	Jephthah	6	2922	1235	"	xii.	7	
15.	Ibzan	7	2929	1228	"	"	9	
16.	Elon	10	2939	1218	"	"	11	
17.	Abdon	8	2947	1210	"	"	14	
18.	Philistines	40	2987	1170	"	xiii.	1	
19.	Eli	40 ‖	3027	1130	1 Sam.	iv.	18	‖ This ends the Judges—448 years. Acts xiii. 20; also chap. viii.
20.	Samuel, prophet	24 ¶	3051	1106	" "	vii.	2—17	
1.	Kings—Saul	40	3091	1066	Acts	xiii.	21	¶ Samuel could not have been more than 38 when Eli died. Then, Israel was lamenting the loss of the Ark more than 20 years. Samuel judged Israel some years after, and became old, and his sons judged Israel. He must have been 62 or 63 when Saul was made king.
2.	David	40	3131	1026	2 Sam.	v.	4	
3.	Solomon	40	3171	986	1 Kings	xi.	42	
4.	Rehoboam	17	3188	969	2 Chron.	xii.	13	
5.	Abijam	3	3191	966	1 Kings	xv.	2	
6.	Asa	41	3232	925	"	"	10	
7.	Jehoshaphat	25	3257	900	"	xxii.	42	
8.	Jehoram	5	3262	895	2 Kings	viii.	17	
9.	Ahaziah	1	3263	894	"	"	26	
10.	Athaliah, his mother	6	3269	888	"	xi.	3, 4	
11.	Joash	40	3309	848	"	xii.	1	
12.	Amaziah	29	3338	819	"	xiv.	2	
	Interregnum **	11	3349	808	"	xv.	1, 2	** See 2 Kings, chapters xiv. and xv.
13.	Azariah	52	3401	756	"	"	2	
14.	Jotham	16	3417	740	"	"	33	
15.	Ahaz	16	3433	724	"	xvi.	2	
16.	Hezekiah	29	3462	695	"	xviii.	2	
17.	Manasseh	55	3517	640	"	xxi.	1	
18.	Amon	2	3519	638	"	"	19	
19.	Josiah	31	3550	607	"	xxii.	1	
20.	Jehoahaz, 3 months		3550	607	"	xxiii.	31	
21.	Jehoiakim	11	3561	596	"	"	36	
	The 70 years of captivity began here, ended 1st year of Cyrus	70	3631	526	" 2 Chron.	xxiv. xxxvi.	2—16 5—10, 15—23	
	Cyrus	6	3637	520	Rollin, vol. i. page		354	
	Cambyses	7	3644	513	" " " "		306	
	Darius Hystaspes	36	3680	477	" " ii. "		9	
	Xerxes	13	3693	464	" " " "		"	
	Artaxerxes Longimanus	7	3700	457	Ezra vii. 10—13			
	Birth of Christ ††	457	4157					†† See Ferguson's Astronomy; also Prideaux's Connection.
	Add present year, 1840	1840	5997					
	To 1843	3	6000					

THE MIDNIGHT CRY!

VOLUME I. NEW-YORK, WEDNESDAY, NOVEMBER 23, 1842 NUMBER 6.

> "Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. OFFICE NO. 36 PARK ROW. PRICE TWO CENTS.

Our esteemed brother, Henry Jones, is a firm believer in Christ's second coming at hand; though he is convinced from evidence wholly independent of theprophetic periods. Thus the Lord is giving us premonitions of his coming suited to minds of every class. Brother Jones has written a series of articles for the *New York Luminary*, from which we shall make large extracts. In his first No. he quotes a *variety* of predictions, of which the following are a sample:

FEARFUL SIGHTS---GREAT SIGNS, &c.

NO. I.

Luke xxi. 11.—"Fearful sights and great signs shall there be from heaven." These are the words of Christ himself, given *in immediate answer to* the question, "What sign will there be when these things shall come *to pass*?"—Luke xxi. 7. Or, as Matthew has recorded the question, "What shall be the sign of thy (Christ's) coming, and of the end of the world?"—Matt. xxiv. 3.

Matt. xxiv. 30.—"And then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory."

These are also Christ's words in answer *to the* same question, and they expressly tell us that there will be a *"sign" of his "coming in heaven,"* and that this "sign" "shall appear" before "they shall see the Son of Man coming," &c.

Matt. xxiv. 32, 33.—"Now learn a parable of the fig tree; when his branch is yet tender and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, even at the doors." [See Luke 21: 31.

This declaration of our Saviour was also *given* in answer to the same inquiry for "the sign" of his *"coming, and the end of the world,"* and given after he had distinctly foretold several events as *signs of his coming*. And here observe even the express *command* of Christ, not only that we should suppose it possible that he may come soon on our seeing such things as signs, but that we should rather then "KNOW that it [his coming,] is near, even at the doors."

Matt. xxiv. 29.—The sun shall "be darkened, and the moon shall not give her light, and *the stars* shall fall from heaven." See Rev. vi. 12, 13.

Isaiah *xiii*. 10.—"For *the stars of* heaven and the constellations thereof shall not give their light; *the sun* shall be darkened in his going forth, and the moon shall not cause her light to shine."

NO. II.

Mr. Editor,—As proposed in my other article, I am now to notice some of the fulfilled "wonders" or "fearful sights and great signs" of Christ's second coming at hand, *already spoken of as being* foretold by the holy prophets; and let us begin

With the NORTHERN LIGHTS, or the AURORA BOREALIS, now so called.

Although it is doubtless a fact that nearly the whole community have been, and are still under the impression that this phenomenon has been of common occurrence from creation till the present time, and that it has nothing to do with prophecy; it will now be considered as a literal and awakening fulfilment in part of those prophecies which foretel the coming "to pass in the last days" of "wonders in the heavens," and "*fearful sights*," of "blood, and fire, and pillars of smoke." These sights *were to precede* the "great and terrible," or "great and notable day of the Lord." Let what will be said on the opposite side, the fact will remain that these wonderful phenomena, in their resemblance of "blood, fire, and pillars of smoke," have many times perfectly answered to the fulfilling of these prophecies. If, then, such prophecies were designed ever to have a literal fulfilment, this literal fulfilment has been many times given them in these "last days," or for more than a century past. *But* before presenting the positive proof of this position, *it will be proper to notice* the

OBJECTION urged by many, viz., that these phe*nomena* are ancient as creation, proceed from natural causes, and are not foretold in prophecy.

I admit at once, that, in many modern histories of the Northern Lights, it is recorded that they are very ancient, and that dates are given of their having been seen "from the earliest ages; but these modern histories, in opposition to the doctrine of Christ's near coming, are not admissible testimony, inasmuch as there is no proof that such modern *records are true, while there is very much* proof against them. I will now present a few facts *which are understood* to testify against the alleged great antiquity of these "fearful sights," and "wonders in the heavens."

1. There appears to be no real ancient history of these phenomena, or none anciently written and published recording their previous existence. For several years, I have sought at the most probable places, and of the supposed most probable *individuals*, for some such history which was ancient, and *especially in a book which* was itself ancient; but have not yet been able to find one of the character. And why not, if these phenomena have been on record in all ages? As soon as they have been seen in modern times, they are found in history! And why not before, if they had been witnessed? There are, to be sure, many apparent authentic histories of the wonderful appearance of these lights in London, March, 1716, and for aught I know, as Dr. Halley and others say, they may have been seen in some places still farther back, yet the book printed *farther back*, which speaks of them, is not found. A large "Dictionary of Arts and Sciences," in one volume, published about eighty years ago, which gives a full account of these phenomena, records their first occurrence at London, March, 1716, as above, and states that the oldest inhabitants there had not previously seen or heard of them. The author of the Dictionary concludes his account by giving a long list of the writings he had found on the subject, the oldest of which was a magazine in London for 1716, and the next were files of the same magazine for ten years following, with other works afterwards written. *If these things were so*, could the Northern Lights have been common in all ages? Certainly *not*.

2. A lady, supposed to be now residing in Saybrook, Conn., informed me two years ago, that her grandmother had often stated her recollection of the first appearance of those lights in that place, which occurred in the year 1730, and that the people of the place had not seen or heard of them before.—The date of this fearful sight was recollected by the old lady from the memorable circumstance that a Mr. Abiel Ladd was to have been married on the evening of this wonderful appearance, and that the wedding was broken up by the fright of the guests on the occasion, the ceremony being performed the next day, when the sight was past.

3. An ancient book at my command, *filled* with this very subject, appears at once to settle the ques*tion, that these phenomena are the events of modern* rather than of ancient times. I allude to a small *volume* of five sermons, on the text, "Fearful sights and great signs shall there be from heaven." —Luke xxi. 11. This book is a real antiquarian in all respects, and dated in two title pages, "Boston, 1680." These sermons were delivered by the far-known D. D., Increase Mather, then a Congregational minister, and father of the celebrated D. D., Cotton Mather, both of Boston, and believers in Christ's second advent at hand. In these sermons, the *writer adhered closely* to the above text, *making* it a considerable part of his object through*out to show* that these "fearful sights," &c., had already been witnessed in the heavens, as a foretold premonition that the Lord might be looked for as soon coming "down with a long besom of destruction, to sweep away a world of sinners before it." And though, from his writings, it appears he had searched histories on the subject, even back to a comet of Methuselah's *day*, to see *what wonders* had appeared in the heavens, he had found no account of the *Northern* Lights.

4. It is now three years since I have published by the *pulpit* and the press, as extensively as possible, many of these facts, calling on opponents to produce a history published before 1716, recording the previous occurrence of the Northern Lights, while none have yet even informed us where such a book may be seen. Should such a history yet be found, (and it may,) it must satisfy us of the origin of these lights as far back as the date of its publication.

5. *But after all that can be said against the* modern origin of these "wonders," &c., as "great *signs" of the Lord's now* near coming to judgment, we have his own immutable testimony that they are not the common events even of the first ages, but that they are rather "wonders" of the "last days," and "signs" of the coming of "that great and terrible day of the Lord," now specially near at hand.

In another article, it is proposed to notice some earlier historic instances of the remarkable appearance of this phenomenon, as *fulfilling* the *foregoing* prophecy concerning them.

HENRY JONES.

SECOND ADVENT BOOK DEPOSITORY

IN NEW YORK.

The subscriber has opened a room at *the Brick Church Chapel, No.* 36 *Park Row,—up stairs*, where he will keep constantly on hand a full supply of all the Second Advent publications, wholesale and *retail*; where *he is also* publishing the "Signs of the Times,"—weekly—(located in Boston,) and "*The Midnight Cry*,"—daily. Those from the country who may wish to procure publications on this subject, will find a great variety and a full supply at all times at this office.

J. V. HIMES.

THE MIDNIGHT CRY.

WEDNESDAY, NOVEMBER 23, 1842.

TIMELY HINTS.

10 The DAY OF THE LORD will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

11 *Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought we to be in *all* holy conversation and godliness,

12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved and the elements shal melt with fervent heat?

13 Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, be DILIGENT that ye may be FOUND of HIM in peace, without spot, and blameless. 2 Peter iii.

Evening Lectures.

Brother Litch lectures every evening at 7 o'clock, at the corner of Catharine and Madison streets. THIS (Wednesday) EVENING he will speak on the return of the Jews. To-morrow evening, he will lecture on Daniel 11 & 12, and speak particularly of the prophecies relating to Napoleon Bonaparte.

CHRIST'S AGE.

If we ask one hundred theologians how old Christ was at his crucifixion, perhaps ninety-nine of them would say they had not examined the question critically, but they supposed he was about thirty-three. Let such persons open their Polyglott Bibles, and they will find, against Matt. 2 : 1, a marginal note showing that Jesus was born four years before the account called Anno Domini. Then let them turn to Matt. 28, and they will find his crucifixion was Anno Domini 33. This makes his age 37. Then refer to Mark 1 : 1, which begins with his ministry, and you will find in the margin, A. D. 26, and his crucifixion again marked at A. D. 33, which leaves seven years for his ministry. The same fact will appear from the dates opposite Luke 3 and 24. If you question the accuracy of your Polyglott Bible, refer to your family Bible at home, and you will find the same dates. In the same way, you may push your enquiries, (as we have lately done,) through all the editions of the American Bible Society, and the Methodist Book Room, and the Oxford and Edinburgh editions, and you will still find the same result.

Do you begin to inquire why the Bibles are so printed, when nobody believes the fact? We answer, they are probably so printed because it is the truth, as the following facts clearly show:

1. Everybody now admits that our common era begins four years after the birth of Christ, as Ferguson, the astronomer, clearly proves. The era was settled by Dionysius Exiguus, a Roman abbot, in the year 527. Josephus records an eclipse of the moon during the last illness of Herod, who sought the young child's life. This eclipse was more than 3 years and 8 months before the common era of Christ's birth, at three o'clock in the morning at Jorusalem. Of course Christ must have been *at least* four years old when our Anno Domini commences.

2. As Christ was crucified on Friday, at the time of the full moon, next after the vernal equinox, (for the Jews always ate their passover at that time,) it is easy to fix the precise year, because no two years corresponding exactly with the facts could ever be very near each other. Now Ferguson shows that this must have been the 23d year of the reign of Tiberius Cesar, and more than 36 years from the eclipse of the moon before referred to.

3. The truth thus astronomically demonstrated, enables us to account for a statement made by Phlegon, a heathen writer, who says there was in that year the most remarkable eclipse of the sun that ever was seen. But there could be no natural eclipse of the sun at Jerusalem that year. The statement, doubtless, originated from the supernatural darkness at the crucifixion.

4. According to Luke, Herod was in Jerusalem at the time of our Savior's crucifixion, at which time Pilate and Herod made friends. Josephus informs us that Herod was on his march with his army against Aretas, his father-in-law. Being stopped by the people he returned to Jerusalem, in order to offer sacrifices, *it being the time of the passover*. While he was there, on the fourth day, the news came that Tiberius Cesar was dead. Having been encouraged by him to carry on the war, and not knowing whether the next emperor would sanction it, he returned home with his army. This was the 23d year of the reign of Tiberius Cesar. We have no account in history of Herod being in Jerusalem with his army at any other time; and this being the time of the passover, the evidence is indubitable that this was the time of the crucifixion, which would make Christ 37.

The next question is, was our Lord's ministry seven years, as the Bible Society's Bibles represent it? We say yes, because John's ministry begun in the 15th year of the reign of Tiberius Cesar, when he must have been at least thirty. Christ's ministry commenced when he "*began to be about thirty years of age*," and he was not quite six months younger than John. Of course his ministry must have also begun during the 15th year of Tiberius.

From these facts we learn that Christ was crucified A. D. 33 of the comman era, and A. D. 37 of the true era. It follows that, next year, which has been astronomically proved to be 1810 years from Christ's death, will be 1847 from his birth, as stated in the dialogue on the end of the world in last Saturday's paper.

It is remarkable that the dates which astronomy and history have so clearly established, harmonise precisely with the prophecies. In Daniel 9 : 25, there is a prophecy which must convince any candid Jew that Jesus was the true Messiah, if it were allowed to have full weight on his mind. Yet, strange as it may seem, some modern Christians, who are expecting the conversion of the Jews as a nation, are trying hard to destroy the force of that argument. The prediction reads thus;

Dan. ix 24. SEVENTY WEEKS are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and the prophecy, and anoint the Most Holy. Ver. 25. Know therefore and understand, that from the *going forth of the commandment to restore and build Jerusalem* unto the MESSIAH, THE PRINCE, shall be seven weeks and threescore and two weeks; the street shall be built again, and the wall even in troublous times. Ver. 26. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are determined. Ver. 27. And he shall confirm the covenant with many for one week, and in the midst* of the week he shall cause the sacrificeand the oblation to cease, &c.

This commandment is clearly proved by Ferguson and others, to have been the one recorded, Ezra 7 : 11—26, which was given 457 years before the common era of Christ's birth, or 453 years before the true era.† From that time, the street and the wall were built in troublous times during the 49 years ["7 weeks"] of the administration of Ezra and Nehemiah. From the end of that period, 434 years, [" 62 weeks"] bring us to the time when Christ, at the age of 30, on the banks of Jordan, received the Holy Ghost, and was thus first made manifest as the Messiah. From that time to his crucifixion was 7 years, [one week] if his ministry commenced when he "BEGAN to be about 30 years of age," as Luke declares; and if it ended when he was 37, as the revolutions of the heavens demonstrate. Thus this wonderful series of events occurred so as to prove the astonishing accuracy of the prophecy and confound the infidel. In another paper, we shall give our reasons from the 8th and 9th chapters of Daniel, for believing that the world shall be burned up at the end of 1810 years from Christ's crucifixion.

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* It is said by Hebrew scholars, this should be rendered last half, instead of midst.

† If we call the decree	457 years B. C.
and add for Christ's life	33 "
the total is	490 = 70 weeks
If we reckon the decree from the true era, and call it	453 years B. C.
and add Christ's true age	37 "
the total will be	490 = 70 weeks.

MR. MILLER AND THE PHRENOLOGIST.

The following authentic anecdote will be interesting to those who think Mr. Miller is a fanatic. We relate it, because some are deterred from examining our views of prophecy, because religious papers call them "fanatical."

A man who had proclaimed his belief in Christ's coming till he was called a "Millerite," once took Mr. Miller to a phrenologist in Boston, with whom he was himself acquainted, but who had no suspicion whose head he was examining. He commenced by saying the person under examination had a large, well-developed brain, and well-balanced head. While examining the moral and intellectual organs, he said to Mr. Miller's friend:

"I tell you what it is, Mr. Miller could not easily make a convert of *this man* to his hair-brained theory. He has too much good sense."

Thus he proceeded, making comparisons between the head he was examining, and the head of Mr. Miller, as he fancied it would be. "Oh, how I should like to examine Mr. Miller's head," said he; "I would give it one squeezing."

The phrenologist, knowing that the gentleman was a particular friend of Mr. Miller, spared no pains in going out of the way to make remarks upon him. Putting his hand upon the organ of fanaticism, as it is sometimes called, or the organ of marvellousness, he said, "There, I'll bet you any thing that old Miller has got a bump on his head there as big as my fist," at the same time doubling up his fist as a sample. Others laughed at the perfection of the joke, and he heartily joined them, supposing they were laughing at his dry jokes on Mr. Miller.

"He laughed; 'twas well. The tale applied
Soon made him laugh on 'tother side."

He got through, made out his chart, and politely asked Mr. Miller for his name. Mr. M. remarked, that it was of no consequence about putting his name upon the chart, but the prhenologist insisted. "*Very well*," said Mr. M., "you may call it Miller, if you choose."

"*Miller, Miller*," said he, "what is your first name?"

"Well, they call me *William* Miller,"

"What, the gentleman who is lecturing in Boston?"

"Yes, sir, the same."

At this, the phrenologist, filled with astonishment and dismay, settled back into his chair, pale and trembling, and spake not a word while the company remained. The reader may judge of the poor fellow's feelings.

BIBLE DICTIONARY.

EXPLANATION OF PROPHETIC FIGURES.

Carmel. The vineyard of God. Mich. vii. 14.

Chain, signifies the laws of God; or man, in prophecy. Ps. cxlix. 8. Acts xxviii. 20. Jude 6.

Chittem. Those that bruise. Dan. xi. 30.

City of God. New Jerusalem. Heb. iii. 22. Rev. iii. 12.

City of Nations. Antichrist, or Babylon. Rev. xvi. 19. xvii. 18.

The streets of the great city are the ten kings. Rev. xi. 8, 13.

Cloud, or to ride on a Cloud, is an emblem of power and great glory. Matt. xxiv. 30. Sometimes it means heavy judgments, as in Joel ii. 2. Zeph. i. 15.

Crown. Dignity and honor. Prov. xvi. 13. Isa. xxviii. 1—5. lxii. 3

Cry or Cried. To be sensible of want. Prayers and petitions for relief; or forerunner of war. 2 Kings iv. 40. Ps. xxx. 2—8. Rev. xiv. 18.

Darkness. Ignorance, unbelief, and every evil work, confusion and horror. Prov. iv. 19. Isa. ix. 2. Eph. v. 11.

Day, is one year—revolution of the earth in its orbit. Num. xiv. 34. Eze. iv. 5. 6. Dan. ix. 24.

Day of the Lord. Judgment day, or 1000 years. 1 Thes. v. 2. 2 Peter iii. 8—10. Rev. xx. 4—7.

REASONS FOR BELIEVING THE SECOND COMING OF CHRIST IN 1843.

FROM THE CHRONOLOGY OF PROPHECY.—CONCLUDED.

II. I WILL NOW BRING FORWARD SOME PROPHECIES WHICH REMAIN TO BE FULFILLED, OR WHICH HAVE RECENTLY BEEN ACCOMPLISHED.

THE SEVEN TIMES.

1st. Moses' prophecy of the scattering of the people of God among all nations "seven times." See Levit. xxvi. 14—46. It is evident, that these "seven times" were a succession of years, for their land was to lie desolate as long as they were in their enemies' land. And the people of God have been scattered, and are now a scattered and a peeled people. These "seven times" are not yet accomplished, for Daniel says, "When he shall have accomplished to scatter the power of the holy people all these things shall be finished." The resurrection and judgment will take place. Dan. xii. 6, 7: "And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever that it shall be for a time, times, and a half: and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

What did the angel mean by time, times, and a half? I answer, he meant three years and a half prophetic, or forty-two months, as in Rev. xi. 2, and xiii. 5: or 1260 prophetic days, as in Rev. xi. 3, and xii. 6 and 14. He meant the one half of "seven times." Daniel saw the same thing as Moses; only to Daniel the time was divided. He was informed that the little horn would "speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time, times, and the dividing of time." This makes Moses' seven times, for twice three and a half are seven, and twice 1260 are 2520 common years. But you may inquire, are not these two things the same in Daniel? I answer, no. For their work is different, and their time of existence is at different periods. The one scatters the holy people; the other wears out the saints. The one means the kingdoms which Daniel and John saw; the other means Papacy, which is called the little horn, which had not come up when the people of God were scattered by Babylon and the Romans. The first means literal Babylon, or the kings of the earth; the other means mystical Babylon, or Papacy. And both together would scatter the holy people and wear out the saints "seven times," or 2520 years.

Moses tells us the cause of their being scattered. Levit. xxvi. 21. "And if ye walk contrary unto me, and will not hearken unto me." Jeremiah tells us when this time commenced, Jer. xv. 4—7. "And I will cause them to be removed (scattered) into all kingdoms of the earth, because of Manasseh, son of Hezekiah, king of Judah, for that which he did in Jerusalem. For thou hast forsaken me, saith the Lord, thou art gone backward; therefore will I stretch out my hand against thee and destroy thee. I am weary with repenting. And I will fan them with a fan in the gates of the land: I will bereave them of children; I will destroy my people, since they return not from their ways." We have the same cause assigned by Jeremiah as was given by Moses, and the same judgments denounced against his people, and the time is here clearly specified when these judgments began, "in the days of Manasseh." And we find in 2 Chron. xxxiii. 9—11, that for the very same crime they were scattered: "Wherefore the Lord spake to Manasseh and to his people, but they would not hearken. Wherefore the Lord brought upon them the captains of the host of the kings of Assyria, which took Manasseh among the thorns, and bound him with fetters and carried him to Babylon." Here then began the "power (their king) of the holy people to be scattered." This year, also, the ten tribes were carried away by Esarhaddon, king of Babylon, and Isaiah's sixty-five years were fulfilled when Ephraim was broken. This was in the year B. C. 677. The seven times are 2520; take 677 from which, and it leaves 1843 after Christ, when "all these things will be finished." You may wish to know how the "time, times, and a half," are divided. I answer, the Babylonians bear rule over Israel and Judah 140 years, Medes and Persians 205 years, the Grecians 174 years, and the Romans before the rise of Papacy 696 years; making in all of the four kingdoms 1215 years that the people of God were in bondage to the kings or rulers of these kingdoms. Then Papacy began her time, times, and a half, which lasted until 1798, being a period of 1260 years; which added to the 1215 years of the kings before mentioned, make 2475 years, wanting forty-five years to complete the "seven times." And then the kings of the earth must consume the papal power and reign forty-five years to complete the "seven times;" which added to 1798, when the last of the ten kings broke loose from the power of Papacy, and again exercised their kingly power, (see the holy alliance, Rev. xvii. 15—18. Dan. vii. 12,) ends 1843. Dan. xii. 7—13. Thus this forty-five years accomplishes the "time, times, and a half," which the kingdoms of the earth were to exercise their authority in, "scattering the power of the holy people," being 1260 years. And Papacy, or mystical Babylon, accomplished her "time, times, and the dividing of time," being 1260 years, between A. D. 538 and 1798, in "wearing out the saints of the Most High and thinking to change times and laws." And both together make 2520 years, beginning B. C. 677, which taken out of 2520, leaves 1843 after Christ, when captive Zion will go free from all bondage, even from death, and the last enemy conquered, the remnant out of all nations saved, the New Jerusalem completed, the saints glorified.

2nd. The next prophetic number to which we shall attend, will be Daniel viii. 14. "Unto 2300 days; then shall the sanctuary be cleansed, or justified." After Daniel had seen three visions, two of them including the whole "seven times," he sees under his last vision but the three last kingdoms, Persia, Grecia, and Rome. He then hears a saint speaking, and another saint inquiring, for how long time this last vision should be. Daniel was then informed that it should be unto 2300 days. He afterwards heard a voice commanding Gabriel to make him (Daniel) understand the vision. He came and told him, that the vision would carry him to the end of all indignation, and at the time appointed (2300 days) the end would be. Gabriel then named two of the three kingdoms, i. e. Persia and Grecia, and described the Roman by its acts. Then he left Daniel to consider of the vision. Fifteen years afterwards, while Daniel was praying, Gabriel came to him again, and told Daniel he had come to make him understand the vision. Then he gives him the seventy weeks, and tells him plainly, that the seventy weeks would seal (or make sure) the vision and prophecy. Here he gave him a clue to know when his vision of the ram and he-goat began. He tells Daniel plainly, and shows how those who should live after the seventy weeks were fulfilled might know his prophecy to be true, and what they might understand by days in this vision. If, then, the seventy weeks were a part of the vision of the ram and he-goat, and given, as it is evident, for the express purpose of showing the beginning of the vision, it remains a simple problem. If 490 days were fulfilled in the year A. D. 33, by being so many years, when will 1810 days be fulfilled in the same manner? Answer, 1843.

TWELVE HUNDRED AND SIXTY DAYS.

Then in the 12th chapter of Daniel, at the 7th verse, we have the three and a half times, which have been already explained in part, meaning 1260 days. See Rev. xii. 6 and 14. The woman in the wilderness, 1260 days, which is the same thing as three and a half times. Daniel, in the 7th chapter, 25th verse, mentions the little horn wearing out the saints three and a half times; but in the 12th chapter, 7th verse, it is "scattering the power of the holy people" three and a half times. This was to be accomplished by the kings of the earth. Jer. l. 17. "Israel is a scattered sheep, the lions have driven him away; first the king of Assyria hath devoured him, and last this Nebuchadnezzar, king of Babylon, hath broken his bones." Also Zech. i. 18—21.

TWELVE HUNDRED AND NINETY, AND THIRTEEN HUNDRED AND THIRTY-FIVE DAYS.

Then in the 12th chapter of Daniel, 11th ver. "And from the time that the daily *sacrifice* (meaning abomination) shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days." There is some difficulty in knowing what is here intended by "daily sacrifice" in this text. It cannot mean the Jewish sacrifices, for two good reasons: 1. It has some immediate connexion with "the abomination that maketh desolate," i. e., Papacy, or papal power of Rome, that is "taken away to set up," &c. Now all must admit that Jewish sacrifices were taken away about 500 years before Papacy was set up, or exalted. 2. If Jewish sacrifices are here meant, then in A. D. 1360 this papal power would have ended her setting up, or exaltation. But Papacy was then at the height of its power. I have come to this conclusion: that this power, called "daily sacrifice," is Rome pagan abomination; the same as Christ has reference to in Matt. xxiv. 15; Luke xxi. 21. Certainly Christ could not have reference to papal abominations that maketh desolate until Christ's second coming, for that was not set up until nearly 500 years afterwards. Of course, it must have been the pagan abomination which would be taken away. This agrees with Paul, 2 Thess. ii. 3—10. "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." Here Paul shows plainly, that there was one abomination then at work which would hinder the rise of the last abomination, until the first was "taken out of the way;" then the second would be revealed, whom the Lord would destroy with the brightness of his coming. The question then would be, When was Paganism taken out of the way? I answer, it must have been after the ten horns arose, out of what is called the Western empire of Rome, which were to arise up and rule one hour* (a little time) with the beast, pagan: for this little horn was to arise or be "set up" among the ten horns. It could not be until after the year 476 after Christ, when the Western empire fell and was divided into ten kingdoms. It could not come until "they," the ten kings, had "polluted the sanctuary of strength," (meaning Rome.) Dan. xi. 31. "And *they* shall pollute the sanctuary of strength, and shall '*take away*' the daily sacrifice, and *they* shall place the abomination that maketh desolate." Who shall do this? I answer, the ten horns, or kings. Rev. xvii. 12, 13. "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet, (when John saw his vision,) but receive power as kings one hour (a short time) with the beast." The beast here must mean Rome pagan, for we have been told that beast means a kingdom. Dan. vii. 23. "Thus he said, the fourth beast shall be the fourth kingdom upon earth." And as papal Rome had not yet been "set up," we must of necessity call this beast Rome pagan. Then he tells us, Rev. xvii. 13, "These (ten kings) have one mind," that is, one faith, all being converted to the orthodox religion of the Catholic Roman Church, "and shall give their power and strength to the beast," meaning Rome papal; for now this beast is "set up," and the ten kings have given their power and strength to the pope of Rome, and the woman or Papacy sits upon the scarlet-colored beast having seven heads and ten horns.

Then the abomination that maketh desolate began his rule in the fourth kingdom, when "the dragon (emperor of the Eastern empire) gave him his power, his seat (Rome) and great authority," Rev. xiii. 2; and when the ten kings give their power and strength to him, and he (the pope) uses his authority over the kings of the earth. See Rev. xvii. 18. "And the woman thou sawest is that great city, which reigneth over the kings of the earth." These several marks, and combinations of events, and circumstances, in my opinion, can nowhere be fulfilled in any manner agreeing with the prophecy, except in the conversion of the pagan kings to Christianity, which happened as soon as A. D. 508; then they "must continue a short space," Rev. xvii. 10; which is shown in Daniel to be thirty years, the difference between Dan. vii. 25 and xii. 11; the last number, 1290 years, beginning at the "taking away" of Paganism, A. D. 508; the first number, 1260 years, beginning at the setting up of Papacy, A. D. 538, when the dragon gave his power, his seat and great authority, and when the ten kings gave their power and strength to Rome papal, and he exerciseth the power of the pagan beast before him. Papacy now killed heretics, as Paganism had Christians before. Then these numbers would end in the year A. D. 1798, allowing a day for a year.

The events which took place in 1798, are strong evidence that my calculations of these numbers are correct. Papacy then lost the power to punish heretics with death, and to reign over the kings of the earth. All must agree that Papacy has no temporal power over any kingdom, except the little kingdom of Italy, one of the horns of which the ten are composed. It is very evident, too, that the church is not now in the wilderness, and the time, times and a half of the church in the wilderness were fulfilled when free toleration was given to all religions in Italy, France, Spain, Portugal, &c.; where Bonaparte obtained power and granted free toleration. Also the two witnesses are not clothed in sackcloth, and the 1260 years are fulfilled. No one can doubt for a moment that the Bible was forbidden to the common people, and forbidden to be translated in any common language, after the orthodox put down the Arian heresy in Italy and the West, by Belisarius, the general of Justinian's troops, sent into Africa and Italy for the express purpose of suppressing the Arian power, and giving the church of Rome the pre-eminence over all schismatics. Then was the Bible taken from the common people, and remained in a sackcloth state from A. D. 538 until A. D. 1798, during 1260 years. Here we find the prophetic time of days fulfilled in years, by two ways more. And now it remains to show the end, by Dan. xii. 11, 12. "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days." Paganism taken away A. D. 508; add 1290, make 1798. "Blessed is he that waiteth, and cometh to the 1335 days: but go thou thy way until the end be, for thou shalt rest and stand in thy lot at the end of the days."

When will the end of these days be? you may inquire. I answer, 1335 years from taking away the first abomination of the Roman kingdom, A. D. 508, to which add 1335, and it makes A. D. 1843, when Daniel will stand in his lot, and all who have waited for the Lord will be blessed.

III. I will now show some proof that days in prophetic chronology are used for years. All must agree, that God has in many places, and at divers times, revealed future things in figures, emblems, types and allegories; and, as I believe, for wise and benevolent purposes. The most prominent is, that, in order to get anything clear, the Bible student must study the whole. And as it respects the matter under consideration, days being put for years: if God had revealed himself plainly, by using plain language instead of figures; if he had said, "Unto 2300 years from the time that Ezra would be sent up from Babylon, to restore the law and captives, &c., to the time when the end of the world should come," many men of the world would reject the whole Bible because of these words. Again, others, during past ages, if they had known that the judgment day was yet many years to come, would have abused the mercies of God, because vengeance was not executed speedily. Yet God had determined times, and set bounds, and must reveal it to his prophets, or he would deny himself, (Amos iii. 7. "Surely the Lord God will do nothing," &c.,) that that day may not overtake the true believer as a thief, 1 Thes. v. 4. It is in the manner of Christ's parables. Matt. xiii. 14—16. "By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive." "But blessed are your eyes, for they see; and your ears, for they hear."

That God has used days as a figure of years, none will or can deny. With Moses, Num. xiv 34: "After the number of days in which ye searched the land, even forty days (each day for a year) shall ye bear your iniquities, even forty years; and ye shall know my breach of promise." With Ezek. iv, 4—6. "Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year." Also the seventy weeks in Dan. ix. 24—27. These are samples. But you will inquire, How shall we know when days are used for years? I answer, you will know by the subject matter to be performed in the given time. For instance, the seven of the seventy weeks, "the streets and walls of the city should be built again, in troublous times;" every man must know this could not be performed in 49 days, or even in 70 weeks, 490 common days. So we are to look for another meaning to days; and we find it, as above, to mean years.

Again, the 2300 days. This is an answer given to the question, "For how long a time the vision" of the ram, the he-goat and the little horn "shall be?" Answer, unto 2300 days. Who cannot see at a glance, that these three kingdoms could not conquer each other, rule over the whole world each one separately for a time, and do this in six years and four months? Thus the Infidel rejects his Bible, and the worldly scribe and priest try to explain away, by their own wisdom, what God has made plain by his word. "By hearing ye shall hear, and not understand; and seeing ye shall see, and shall not perceive."

But apply our rule, "years for days," and all is simple, plain, and intelligible.

I might here show how God has revealed time by types in his word, by Jewish Sabbaths, by the jubilee, and by the day of rest;* but I am warned that I have already trespassed on your patience. May we all apply our hearts unto that wisdom which compares scripture with scripture, and understand "times and seasons," which God has put within our power, by his revelation unto us.

For the time is at hand "when the wise shall understand; but the wicked shall not understand." Amen.

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* Rev. xvii. 10.

* See Sermon on the Great Sabbath, "*in Miller's Views.*"

SIGNS OF THE TIMES,

AND EXPOSITOR OF PROPHECY.

This paper is published weekly at 14 *Devonshire street, Boston, Mass. The design of the paper is, to illustrate the prophecies which relate to the second coming of Christ in the year* 1843. *The sentiments of those who reject the time and the manner of the advent in* 1843, *are also freely given in this paper, so that both sides of the question are given.*

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THE MIDNIGHT CRY!

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‘ Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie though it tarry, wait for it ; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. DAILY—NO. 36 PARK-ROW. PRICE TWO CENTS.

THE THREE WO TRUMPETS.

WO! WO!! WO!!!

Fall of the Ottoman Empire, or Ottoman Supremacy departed, August 11, 1840.*

BY JOSIAH LITCH.

And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Wo, wo, wo, to the inhabiters of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound. . . . . Rev. viii. 13.

The second wo is past ; and behold, the third wo cometh quickly. . . . . . . Rev. xi. 14.

And the seventh angel sounded ; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ ; and he shall reign for ever and ever. . Rev. xi. 15.

And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great ; and shouldest destroy them which destroy the earth. . . . . . Rev. xi. 18.

REVELATION, NINTH CHAPTER.

THE book of Revelation has long been looked upon as a book of inexplicable mysteries, altogether beyond the reach of the comprehension of mortals. And this opinion has received too much encouragement from professed teachers and expounders of the word of God, many of them of eminent talents and various learning. It is greatly to be feared much evil has been done by their unguarded remarks respecting the obscurity of unfulfilled prophecy in general, and the book of Revelation in particular. Can it be otherwise than that the Holy Spirit is grieved, and the God of Revelation slighted and insulted, by such insinuations and remarks as are frequently made in reference to the sure word of prophecy ? How differently has the author of the book expressed himself in reference to it ! He calls it, "THE BOOK OF THE REVELATION OF JESUS CHRIST, *which God gave unto him, to* SHOW UNTO HIS SERVANTS things which must shortly come to pass : and he sent and signified it by his angel unto his servant John, who bare record," &c.

If it is a revelation, then it is not an inexplicable mystery, but the mind of God made known to man. "Blessed," then, "is he that readeth, and they which hear the words of the prophecy of this book." If God, then, has pronounced a blessing on the reader of this book, who shall disannul it ? We may say, "Let them curse, but bless thou."

It is admitted that the book is highly figurative, and cannot be readily understood without labor and pains-taking. But at the same time this admission is made, it is maintained that there is a key for interpreting all the figures of the Holy Scriptures, if we will but take the pains to search for it, comparing spiritual things with spiritual.

But to our subject. The text is a part of a prediction *of a long series of events, presented* under the sounding by seven angels of seven trumpets. What events were shadowed forth by the sounding of the first four angels, we shall *not now stop to inquire, but shall come* at once to the fifth trumpet, and the events which accompanied its sounding.

When the fourth angel ceased to sound, it was said, "Wo, *wo, wo to the inhabiters* of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound."

Rev. ix. 1 : "And the fifth angel sounded, and I saw a star fall from heaven unto the earth ; and to him was given the key of the bottomless pit."

A star, in the figurative language of Revelation, is a minister of religion. See Rev. i. 20 : "The seven stars are the angels (or ministers) of the seven churches." A fallen star, then, would signify a fallen or heretical minister of religion. This was undoubtedly the *Arabian impostor*, *Mahomet*. There is so general an agreement among Christians, especially protestant commentators, that the subject of this prediction is Mahommedism, I shall not enter into the argument at large to prove it; but in passing, shall merely give a brief exposition of the emblems used, and their application in the text.

Verse 2 : "And he opened the bottomless pit ; and there arose a smoke out of the pit, as the smoke of a great furnace ; and the sun and the air were darkened by reason of the smoke of the pit."

If Mahomet was the fallen star who opened the bottomless pit, then the smoke was the cloud of errors which arose through his instrumentality, darkening the sun, (*gospel light*,) and the air, (*the influence of Christianity on the minds of men.*) In this enterprise, he and his followers were so successful that the light of Christianity almost disappeared wherever he gained an influence ; and the smoke of the pit produced nearly total darkness throughout the eastern church.

Verse 3 : "And there came out of the smoke locusts upon the earth ; and unto them was given power as the scorpions *of* the earth have *power.*"

Locusts upon the earth. That these locusts were emblems of an army, is clear from verses 7 and 8 : "And the shapes of the locusts were like unto horses prepared *unto* battle ; and on their heads were crowns like gold, and their faces were as the faces of men. And they had hair like the hair of women, and their teeth were as the teeth of lions," &c.

This description corresponds strikingly with the description history gives us of the Mahommedan horsemen. 1. *The shape of the locusts*, like horses prepared for battle. 2. *Their head-dress.* "Faces of men, hair as the hair of women, and *crowns* LIKE *gold* on their heads." Such is the description of a Mahommedan horseman prepared for battle. A horse, a rider with a man's face, long flowing beard, woman's hair, flowing or plaited, and the head encircled with a *yellow turban*, LIKE *gold*.

"Was given power, as the scorpions of the earth have power."

"The scorpion is generally two inches in length, and resembles so much the lobster in form, that the latter is called by the Arabs the sea-scorpion. The poison of this animal is in its tail, at the end of which is a small, curved, sharp-pointed sting, similar to the prickle of a buckthorn tree ; the curve being downward, it turns its tail upward when it strikes a blow. Some are yellow, others brown, and some black. The yellow possesses the strongest poison, but the venom of each affects the wounded part with frigidity, which takes place soon after the sting has been inflicted."*

Discarides gives an account of the effect produced by the sting of a scorpion. "Where the scorpion has stung, the place becomes inflamed and hardened. It reddens by tension, and is painful by intervals, being now chilly, and now burning. The pain soon rises high and rages, sometimes more, sometimes less. A sweating succeeds, attended by a shivering and trembling; the extremities of the body become cold ; the groin swells ; the hair stands on end ; the visage becomes pale ; and the skin feels throughout it the sensation of perpetual prickling, as if by needles."

Martinicus says of the attack, "Scorpions have nippers, or pincers, with which they keep hold of what they seize, after they have wounded it with their sting."

The Mahommedan armies were principally horsemen ; and these armies were the principal instruments by means of which the Mahommedan religion was propagated. Like the scorpion, Mahomet stung the subjects *of his proselytism*, and infused the poison of his doctrines, and continued to hold them by the force of arms, until it had affected the whole man, and the subject *settled down in the belief of his delusive errors.* For ten years Mahomet labored in Mecca to propagate his religion by moral means ; but it made but slow progress. He then was obliged, by *flight to Medina, to save his own life.* In Medina he was cordially received, and soon assumed both the regal and sacerdotal characters, enlisted an army, and commenced the extension of his religion by the power of the sword. Wherever his arms triumphed, there his religion was imposed on men, whether they believed it or not. It was not a gentle infusion of truth by moral suasion, but a violent, forcible imposition of falsehood, or poisonous error, and a retention by force of the victim, until the poison took effect.

"The successors of the prophet propagated his faith and imitated his example ; and such was the rapidity of their progress, that in the space of a century, *Persia*, *Syria*, *Egypt*, *Africa*, and *Spain*, had submitted to the victorious arms of the Arabian and Saracen conquerors."†

Verse 4 : "And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree ; but only those men which have not the seal of God in their foreheads."

Grass, green thing, and tree, are here put in opposition to *those men* who have not the seal of

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* This discourse is taken from the Second Advent Reports, No. 2.

* R. Watson.

† Ruter.

God, &c. If so, they must mean those who have the seal of God—his worshippers.

"Among the torments inflicted by the Mahommedan powers upon the conquered, were the following:—Infidels, who rejected the Christian religion, and also all idolaters, they forced to receive the Mahommedan religion, upon pain of death. But Jews and Christians, who had their Bibles and their religion, they left to the enjoyment of them, upon their paying large sums, which they exacted. But where the payment of such sums was refused, they must either embrace the new religion or die."* Thus it was commanded them not to hurt *grass*, *green thing*, *tree*—Christians; but those who had not the seal of God—infidels and heathen.

Verse 5: "And to them it was given that they should not kill them, but that they should be tormented five months."

As the language thus far has been figurative, so it must be here also. To kill, signifies a political death, or subjection. The nation of Christians who were the subjects of this plague were to be tormented five months, but not politically slain. Five months is one hundred and fifty days; each day a full solar year; the whole time one hundred and fifty years.

Verse 6: "And in those days men shall seek death, and shall not find it; and shall desire to die, and death shall flee from them.

This, of course, is the same death as that in verse 5, viz., *political*. Such was the misery of the Greeks, occasioned by the wars in which they were almost continually embroiled with the Mahommedan powers, that very many would have preferred an entire subjection of the empire to them, to the protracted miseries the war occasioned. But this was not permitted; political death fled from them.

THE TORMENT OF THE GREEKS ONE HUNDRED AND FIFTY YEARS.

Verse 10: "Their power was to hurt men five months."

1. The question arises, What men were they to hurt five months? Undoubtedly, the same they were afterwards to slay; (see verse 15.) "The third part of men," or third of the Roman empire—the Greek division of it.

2. When were they to begin their work of torment? The 11th verse answers the question:—"They had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is *Abaddon*, but in the Greek hath his name *Apollyon*."

1. "*They had a king over them.*" From the death of Mahomet until near the close of the 13th century, the Mahommedans were divided into various factions, under several leaders, with no general civil government extending over them all. Near the close of the 13th century, Othman, founded a government, which has since been known as the Ottoman government, or empire, extending over all the principal Mahommedan tribes, consolidating them into one grand monarchy.

2. The character of the king. "*Which is the angel of the bottomless pit.*" An angel signifies a messenger, or minister, either good or bad; not always a spiritual being. "The angel of the bottomless pit," or chief minister of the religion which came from thence when it was opened. That religion is Mahommedism, and the Sultan is its chief minister. "The Sultan, or Grand Signior, as he is indifferently called, is also Supreme Caliph, or high priest, uniting in his person the highest spiritual dignity with the supreme secular authority."†

When the address of "The World's Anti-Slavery Convention" was presented to Mehemet Ali, he expressed his willingness to act in the matter, but said he could do nothing; they "must go to the heads of religion at Constantinople," that is, the Sultan.

3. *His name.* In Hebrew, "*Abaddon*," *the destroyer;* in Greek, "*Apollyon*," *one that exterminates or destroys.* Having two different names in the two languages, it is evident that the character rather than the name of the power is intended to be represented. If so, in both languages he is a destroyer. Such has always been the character of the Ottoman government.

Says *Perkins*, "He," the Sultan, "has unlimited power over the lives and property of his subjects, especially of the high officers of state, whom he can remove, plunder or put to death at pleasure. They are required submissively to kiss the bow-string which he sends them, wherewith they are to be strangled."

All the above marks apply to the Ottoman government in a striking manner.

But when did Othman make his first assault on the Greek empire? According to Gibbon, ("*Decl. and Fall*," &c.) "Othman first entered the territory of Nicomedia on the 27th day of July, 1299."

The calculations of some writers have gone upon the supposition that the period should begin with the foundation of the Ottoman empire; but this is evidently an error: for they not only were to have a king over them, but were to torment men *five months*. But the period of torment could not begin before the first attack of the tormentors, which was as above, July 27th, 1299.

The calculation which follows, founded on this starting-point, was made and published in "CHRIST'S SECOND COMING," &c., by the author, in 1838.

"*And their power was to torment men five months.*" Thus far their commission extended, to torment, by constant depredations, but not politically to kill them. "*Five months;*" that is, one hundred and fifty years. Commencing July 27th, 1299, the one hundred and fifty years reach to 1449. During that whole period the Turks were engaged in an almost perpetual war with the Greek empire, but yet without conquering it. They seized upon and held several of the Greek provinces, but still Greek independence was maintained in Constantinople. But in 1449, the termination of the one hundred and fifty years, a change came. Before presenting the history of that change, however, we will look at verses 12—15.

THE OTTOMAN SUPREMACY IN CONSTANTINOPLE THREE HUNDRED AND NINETY-ONE YEARS AND FIFTEEN DAYS.

Verse 12: "One wo is past; and behold, there come two woes more hereafter."

Verse 13: "And the sixth angel sounded, and I heard a voice, from the four horns of the golden altar which is before God."

Verse 14: "Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates."

Verse 15: "And the four angels were loosed, which were prepared for an hour, a day, a month, and a year, for to slay the third part of men."

The first wo was to continue from the rise of Mahommedism until the end of the five months. Then the first wo was to end, and the second begin. And when the sixth angel sounded, it was commanded to take off the restraints which had been imposed on the nation, by which they were restricted to the work of *tormenting* men, and their commission extended to *slay* the third part of men. This command came from the four horns of the golden altar which is before God.

"The four angels," are the four principal sultanies of which the Ottoman empire is composed, located in the country of the Euphrates. They had been restrained; God commanded, and they were loosed.

In the year 1449, John Paleologus, the Greek emperor, died, but left no children to inherit his throne, and Constantine Deacozes succeeded to it. But he would not venture to ascend the throne without the consent of Amurath, the Turkish Sultan. He therefore sent ambassadors to ask his consent, and obtained it, before he presumed to call himself sovereign.

"This shameful proceeding seemed to presage the approaching downfall of the empire. Ducas, the historian, counts John Paleologus for the last Greek emperor, without doubt, because he did not consider as such a prince who had not dared to reign without the permission of his enemy."*

Let this historical fact be carefully examined in connection with the prediction above. This was not a violent assault made on the Greeks, by which their empire was overthrown and their independence taken away, but simply a voluntary surrender of that independence into the hands of the Turks, by saying, "I cannot reign unless you permit."

The four angels were loosed for an hour, a day, a month, and a year, to slay the third part of men. This period amounts to three hundred and ninety-one years and fifteen days; during which Ottoman supremacy was to exist in Constantinople.

Commencing when the one hundred and fifty years ended, in 1449, the period would end August 11th, 1840. Judging from the manner of the commencement of the Ottoman supremacy; that it was by a voluntary acknowledgment on the part of the Greek emperor that he only reigned by permission of the Turkish Sultan, we should naturally conclude that the fall or departure of Ottoman independence would be brought about in the same way; that at the end of the specified period, *the Sultan would voluntarily surrender his independence into the hands of the Christian powers, from whom he received it.*

When the foregoing calculation was made, it was purely a matter of calculation on the prophetic periods of Scripture. Now, however, the time has passed by; and it is proper to inquire what the result has been—whether it has corresponded with the previous calculation.

1. *Has the* OTTOMAN *independence in Constantinople departed; and is it in* CHRISTIAN HANDS?

Let the following testimony answer the question.

First Testimony. The *London Morning Herald*, after the capture of St. Jean d'Acre, speaking of the state of things in the Ottoman empire, says:—"We (the allies) have conquered St. Jean d'Acre. We have dissipated into thin air the *prestige* that lately invested as with a halo the name of Mehemet Ali. We have in all probability destroyed forever the power of that hitherto successful ruler. *But have we done aught to restore strength to the Ottoman empire?* WE FEAR NOT. WE FEAR THAT THE SULTAN HAS BEEN REDUCED TO THE RANK OF A PUPPET; AND THAT THE SOURCES OF THE TURKISH EMPIRE'S STRENGTH ARE ENTIRELY DESTROYED.

"If the supremacy of the Sultan is hereafter to be maintained in Egypt, it must be maintained, we fear, by the *unceasing intervention* of England and Russia."

What the London Morning Herald last November feared, has since been realized. The Sultan has been entirely, in all the great questions which have come up, under the dictation of the Christian kingdoms of Europe; and on-them he has been dependent for support against Mehemet.

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* Smith's Key to Revelation.

† See Perkin's "World as it is," p. 361.

* Hawkins' Ottoman Empire, p. 113.

(*To be continued.*)

THE MIDNIGHT CRY.

THURSDAY, NOVEMBER 24, 1842.

TIMELY QUESTION.

The DAY OF THE LORD is great, and very terrible ; WHO CAN ABIDE IT? Joel 2: 11.

EVENING LECTURE—NAPOLEON BONAPARTE.

This evening, brother Litch will lecture on the 11th and 12th chapters of Daniel, and speak particularly of the French Revolution, and the events connected with it. The subject will be continued to-morrow evening.

"By their fruits ye shall know them."

"I have nothing to say *against* Mr. Miller's doctrines, and I don't *know* that they are true," said a reflecting mechanic on his way from church last Sabbath, "but one thing I can say—I have not heard of any one converted under Dr. Brownlee's sermon, and I do know one young woman who was converted under the preaching at the great tent. I was well acquainted with her ; she once lived in our family. She had been through many revivals unmoved, but when she heard the earnest exhortation to be *ready*, at the close of the evening's lecture, it took such hold of her mind that she could not shake it off. She kept thinking on the words, 'be ready.' For awhile she was in great distress, but at length she found peace in Christ, and after that, the meeting was a new place to her. She has been happy ever since."

As I walked along praising God in my heart, I could not help contrasting this fact with the language of a pious mother, whose son had attended Dr. Brownlee's lecture. She had begun, tremblingly, to hope that conviction was fastened on his heart too deeply to be spoken off ; but when he heard Dr. Brownlee boldly declare that Mr. Miller's notions of a near-coming judgment were all a delusion, he became as careless as ever. If the Rev. D. D. could have heard the expressions of this mother's grief at this result of his lulling doctrines of ease and safety, would he not have been startled ?

BIBLE CHART. NO. 2.

In the last days they shall be "lovers of pleasure more than lovers of God."

In the moral city of Boston, Madame Celeste, a foreign dancer, lately received a benefit at the Tremont. In addition to the enormous sums paid to enter the boxes and the pit, $305 were paid for the *choice* in the boxes. In the long line of cities from New York to New Orleans, the demand for these immodest exhibitions is greater than in Boston. Instead of picking up the innumerable facts on this subject, we copy the following from yesterday's Sun as an index.

THE FASHIONS.—While *every body* is complaining of the hard times, and many of our firmest and long-established citizens are looking *fearfully* about for the means of rescuing themselves from bankruptcy, and while nearly every husband and father in the great middle class of society is driven almost to *distraction* to maintain his credit and meet his obligations, it is an universal remark that our fashionable streets and promenades have seldom or never presented so numerous or brilliant an array of expensively dressed women as during the late charming weather. In every thing which goes to make up that artificial and flaunting thing, a fashionable lady, nothing but the most costly articles will serve the slightest purpose. Three pile velvet, embroidered heavily with fine gold, in the style of the court of Louis XIV. or Edward IV. ; feathers of the rarest fashion and most expensive dies, and frailest texture ; silks rich and magnificent as Tyrian purple ; jewelled bracelets ; ermined robes ; precious fur ; laces and embroidery worth inch for inch of coined gold—these are the only materials in which our republican ladies will deign to appear in public—and these they *will have*, as plenty as ever, though trade is paralysed, agriculture suffocating beneath the weight of its unavailable treasures, mechanics and manufactures beggar and starve their disciples, and commerce gasps as in the pangs of dissolution. The wheels of trade have stopped, and those who were borne so swiftly onward in its rushing car, are precipitated into inconceivable confusion and dismay. They cannot help each other—they cannot help themselves. They are ruined men, and are worth not near so much as the humble digger of ditches. We wonder there are no more suicides in the dwellings of the poverty-overtaken proud !

And yet, to see the wives and daughters of these desperate men, as they sail through Broadway, and bow smilingly to pert-looking young men behind groaning counters, one would never dream that there was any distress there.

☞ Madame Celeste received for eighteen nights' performance in Boston, $27,060 We do not wonder that money is quoted "very tight," in Boston.

NO. 3.

"In the last days perilous times shall come, for men shall be . . . . FIERCE."—2 Tim. 3 : 1, 3.

Before the flood, "the earth was filled with violence." "As it was in the days of Noah, so shall it be also in the days of the Son of Man."

An intelligent lady in New York, who reads from one to three papers daily, has noticed the fact that every daily paper she has opened since last June has contained from one to five murders.

As an illustration of the familiarity of the public mind with murder, we mention a remark unblushingly made by a respectable looking young man, in New York, the day Colt killed himself: "If I had a brother sentenced to be hung, and he did not kill himself, I would shoot him !" In other words, if my brother did not add MURDER to his crimes, I would be a fratricide, by MURDERING that brother.

A few months ago, seven steamboat loads of people went from New York a few miles up the river to be entertained by a prize fight. The immense crowd looked on, more than two hours and a half, till the younger and weaker of the fighters was BRUISED to DEATH.

Said a mother in Israel, forty years ago, "The earth is so full of blood, it can be purified only by fire." We believe the time is close at hand.

"PROPHETIC EXPOSITIONS, or a connected View of the Testimony of the Prophets concerning the Kingdom of God, and the time of its establishment," by Josiah Litch, in two volumes.

The second volume of this work has just been received. These two volumes are deserving of the careful study of every lover of the Bible, and seeker after truth. They present a connected chain of argument, fortified by irresistible testimony, all confirming our view of the fulfilment of prophecy, and the near approach of the final consummation. Price of Vol. I, 31 cents—Vol. II, 37½ cents.

Reader, if you do not possess these volumes, will you please call at 36 Park Row, and look at them ?

NAPOLEON BONAPARTE.

No reader of history can wonder that Napoleon's career is so accurately described in prophecy. The following is from Blackwood's Magazine :

"FRANCE AND NAPOLEON.—No speech of man can realize the actual sensation with which the power of France was really regarded in its days of power. No conception of after times can approach the mixture of fear, astonishment, and anxiety ; the solemn wonder, and even the mysterious and fearful admiration, with which Europe looked on the throne of Napoleon. Yet, what must be the effect on the general human mind, of living in the perpetual presence of a sovereignty which had concentrated all the powers of the vast French empire on conquest—which had turned every monarch into a vassal ; whose armies were poured out by the hundred thousand—whose march was from capital to capital, and whose triumphs had the extent, rapidity, and completeness of something beyond man. Even the language of the time felt the impression of those extraordinary events, and the phrases of 'Invincible,' 'Son of Destiny,' 'Irresistible,' 'King-maker,' though given in other days in the sycophancy of courtiers or the terror of slaves, were were given to the head of this fearful empire and army, almost by a natural use of words. The impression is wearing away now even among ourselves, but it was not the less vivid while it existed. In the conquering days of Napoleon there was but one name in the world, and that was his own."

The Ottoman Power.

More than twelve years ago, brother Miller published his views on the 9th chapter of Revelation, expressing his belief that the close of the sixth trumpet would be marked by the departure of Turkish supremacy, in 1839, or 1840. Nearly five years ago, in 1838, brother Litch, understanding the duration of the sixth trumpet to be represented by *a day for a year*, published the lecture we commence to-day. The event has most accurately conformed to his view of the prophecy. Would God overrule the revolutions among the nations, so as to give the seal of truth to our views, if they were NOT TRUE ?

THE CITY PRESS.

A paper of this city, which claims a large share of respectability and influence, lately edified its readers by publishing three or four articles on "Millerism," from which we extract the following specimens. The writer is understood to be the son of a Baptist clergyman, who has broken away from the restraints of early education. Read the admissions the truth extorts from him :

"Mr. Miller, and his thousands of disciples, are earnest in the belief that the year 1843 closes the propecies, and the present state of the world.

That these events will come at *some* time, the whole christian world devoutly believes—but that they will occur within one year of the present time, is so startling, that we shrink back from it with horror. Yet it is not to be disguised, and it cannot be controverted, that all the phophecies of time relating to these great and awful events, point to this period for their consummation. If the grand prophecies of Daniel and Ezekiel, upon which the whole superstructure of our religion is founded, *mean any thing*, they mean that THE END WILL BE IN 1843. The whole argument is as simple as the rule of three. If the prophecy of Daniel has referenc to the great events in the history of the world, which all theologists and commentators agree that it has—if the times there mentioned agree with the chronological dates to which they are universally referred, then Mr. Miller's doctrine is INEVITABLY TRUE.

What are we to say then ? Why this : If the prophecies of the Old Testament mean *any thing*, it is difficult to AVOID THE VERY CONCLUSION TO WHICH THE MILLERITES HAVE ARRIVED.

It is strange—awful—sublime—and time alone can determine.

On another day, the same editor says :

The ludicrousness of the humbug of this Miller and his men, has something melancholy in it. We sigh over poor, ignorant human nature—and then we laugh at it ; neither does any good. So we set to work in earnest, trying to enlighten it ; but with such poor success that we falter, murmur, and almost curse.

The worst feature of the case is, that those whom we most wish to enlighten are the very ones we never reach. *Our* readers are already superior to such impositions.

Deplorably common is the fanaticism that prompts a belief in this creed of a near-coming judgment. One who has travelled during the summer over the fairest portions of New England, assures us, that a very large portion of the godly, of all the evangelical denominations, do really believe that the great day of the Lord is coming quickly—and thousands, that not for one year will the present state continue.

How deep must be the fanatacism—how shocking the delusion of a belief like this !

And yet, upon the basis of the CHRISTIAN FAITH, it must be confessed that his argument is exceedingly specious. Admit his premises, and show if you can that his conclusion is not inevitable. *Allow the truth of the three great prophecies of the Old Testament*, which, like three chains, encompass with their huge links of destiny all human events ; admit that the events now pointed out as proof of their truth and the fulfilment of their predictions are true, *and we cannot see how the conclusion of Miller and his disciples is to be avoided.*

If they do not point to the end of the world, all the rest is fallacy. They mean that, or NO ONE CAN TELL WHAT THEY DO MEAN. A sincere faith in the prophecies, as commonly interpreted by the divines of the present day, leads NATURAL AND IRRESISTIBLY to the conclusion that the end of all things is at hand, and that 1843 winds up the world's existence in its present state, working either its utter destruction, or a great and awful change.

We are in a singular state in regard to religion, and many of those things which have bound society together in its present state. The children of to-day are farther advanced in knowledge than the men of yesterday. The *men* of to-day look with calm contempt upon the fables that amused their fathers.

Geology has demolished forever the theory of creation held for five thousand years, and still devoutly believed by the ignorant.

One sweep of the telescope brushed away from every scientific mind the very foundation of every religious system yet established, mangling all the mysteries of Oriental, Classical, and Jewish mythology in one mass of ruins.

As we are entirely destitute of faith, so we lack patience also. Verily, we do.

Having thus proclaimed his own infidelity, and shown that our doctrines are FIRM AS THE TRUTH OF THE BIBLE, he calls on the clergy as follows. We shall see how they like their company.

The Millerites—What should be done?—We have warned our readers of the baleful influence of the horrible fanaticism preached by Miller and a few kindred spirits, who have recently pitched their camp in the vicinity of our city. [Newark.]

We have not exaggerated the evil. Even now his bold and specious explanations of the prophecies are in the hands of thousands of our ignorant and credulous citizens, bewildering, frightening and driving people to raving insanity.

There was never a more blasting curse than such a delusion. It comes like the pestilence, that walketh in darkness. It falls upon the mind as the plague does upon the body. Few escape the influence of a general panic. Men's judgments become unsettled, and they rush, the wise and the ignorant, into one common frenzy.

Where are the watchmen who should warn us of the approach of this monstrous error? Where are those who should be foremost to combat it—to point out its absurdity—to bring back people to their calm and sober senses?

Ought not the clergy of this city of all denominations to meet at once, and take counsel together, that the wise may instruct the simple, and all be taught of God? Surely they cannot be indifferent to the promulgation of this awful belief. Surely they must be held accountable for the evil effects of this delusion.

Is Miller wrong? It must be easy to show it. Is he right? Then let the whole world know it. Let the pulpit speak out, confirming the awful truth of the doctrine—or putting, at once and for ever, a stop to his fanatical error; let the press speak out to its millions of readers, setting their minds at rest—or giving forth the warning of this world's dissolution.

This delusion, as we suppose it to be, is not destined to stop.

Let our clergy, then, awake to THEIR DUTY, and speak while yet men are sane enough to hear them.

A TOUCHSTONE.

The following extract from the "Present Crisis," by Rev. John Hooper, Eng., will go to confirm Mr. Miller's view of this subject. There are many who seem indisposed to hear the coming of Christ, who, we fear, do not know what manner of spirit they are of. Let such attentively read the following illustration and examine themselves in reference to the advent of the great Redeemer.

It was a prominent characteristic of the primitive Christians "that they *loved* (*Christ's*) *appearing*," and looked forward to it as the period that would consummate their happiness.—Surely, if our affections were placed on the Saviour—if he was to us the chief among ten thousand, and altogether lovely—if we had none in heaven but him, or on earth that we desired in comparison of him—we should desire his *return*—we should long to "*see him as he is*"—should pray, "*thy kingdom come*"—"*Come, Lord Jesus, come quickly.*" *Why is his chariot so long in coming? Why tarry the wheels of his chariot?*" The observations of Mr. Drummond on this subject, in a speech which that gentleman delivered at the Eleventh Anniversary of the Continental Society, are so much to the point, that I cannot refrain from quoting them. "Let us suppose," says he, "for instance, a woman whose husband is a long way absent from her, perhaps in the East Indies. She is possibly very diligent in the management of his affairs, and conducts herself with perfect outward propriety, but always breaks out into a passion whenever any one speaks to her of her husband's return; 'Oh, no,' she says, 'he cannot be coming yet; I expect to be much better off before he comes; I expect his estate under my management to be much more extensive; if he were to come now, he would disarrange all my plans; besides, what is the use of thinking about his coming—I may die first, and that will be exactly the same as his coming to me.' Let her asseverations of love and affection be what they may, you cannot believe otherwise than that her heart is alienated from her lord, and probably fixed upon another.

Now let us suppose another woman in the same situation—see her constantly reading his letters, and especially those parts of them which describe the time and the circumstances attendant upon his return; hear her talking of it to her children, and teaching them to look forward to it as the consummation of her and their fondest wishes. Mark the silent scorn with which she treats a judicious friend who would try to persuade her that there was no use in looking out for his return, for that he had never mentioned the month, far less the day or the hour, when it was to take place. Though she may make no noisy protestations of love; though she may speak but little about him, except to her children, and to those whose hearts are tuned in unison with her own, we cannot for a moment entertain a doubt of the real state of her affections. Let us apply this figure to ourselves: and of this I am certain, and I wish I could make the warning ring through every corner of our professing land, that a dislike to hear of the coming of the Lord is a more decided proof of the affections the religious world at large, and of every single member of it, being alienated from Christ, and, therefore, in an unholy, unsanctifield, and unconverted state, than all the noisy protestations at annual meetings, all the Bibles and tracts circulated, and missionaries sent out, are proofs of the REVERSE."

O turn ye, O turn ye, for why will ye die.

O turn ye, O turn ye, for why will you die,
When God in great mercy is coming so nigh?
Now Jesus invites you, the Spirit says, Come,
And angels are waiting to welcome you home.

How vain the delusion, that while you delay,
Your hearts may grow better by staying away;
Come wretched, come starving, come just as you be,
While streams of salvation are flowing so free.

And now Christ is ready your souls to receive,
O how can you question, if you will believe;
If sin is your burden, why will you not come?
'Tis you he bids welcome; he bids you come home.

In riches, in pleasures, what can you obtain,
To soothe your affliction, or banish your pain?
To bear up your spirit when summoned to die,
Or waft you to mansions of glory on high?

Why will you be starving and feeding on air?
There's mercy in Jesus, enough and to spare;
If still you are doubting, make trial and see,
And prove that his mercy is boundless and free.

Come, give us your hand, and the Saviour your heart,
And trusting in Heaven, we never shall part;
O how can we leave you? why will you not come;
We'll journey together, and soon be at home.

BIBLE DICTIONARY.

EXPLANATION OF PROPHETIC FIGURES.

Death. Separation from body, from holiness, from God; inactive, separate from former state. This is the proper sense.

Desert, or Wilderness. Paganism, or away from the force of the laws of the Romish Church. Isa. xl. 3. Eze. xlvii. 8. Rev. vii. 6.

Devil. Roman government; pagan and papal, when used as a symbol. Rev. ii. 10. xii. 9. xx. 2.

Dew and Rain, signify the pouring out of the Spirit and heavenly blessing. Ps. cxxxiii. 3. Prov. xix. 12. Hosea xiv. 5.

Dogs. Wicked men and teachers. Isa. lvi. 10. Rev. xxii. 15. Phil. iii. 2. Ps lix. 6—14.

Dragon. Rome pagan. Rev. xvii. 8. Afterwards papal. Persecuting governments.

Drunkenness. Intoxicated with worldly riches, pleasures and honors. Isa. xxix. 9 Matt. xxiv. 49. Luke xxi. 34.

Eagle, denotes a people hid, or out of sight. Rev. xii. 14. iv. 7. Matt. xxiv. 28.

Earth. The Roman kingdom. Rev. xiii. 12, and xix. 2.

Earthquake. Revolutions. Hag. ii. 21, 22, Rev. vi. 12. xvi. 18.

Eat. To consume or destroy. Rev. xvii. 16. James v. 3. Rev. xix. 18.

Elders, twenty-four, denote the whole priesthood, taken from twenty-four courses. 1 Chron. xxiv.

Fire, is used to denote destruction, and justice of God. Ps. lxviii. 2. Heb. xii. 29. Word of God. Jer. v. 14.

Flesh. Riches and honors of the world. 2 Peter ii 10—18. 1 John ii. 15, 16. Rev. xix. 18.

Flood. Great numbers. Isa. lix. 19. Dan. ix. 26. Rev. xii. 15, 16.

LECTURE AT NEWARK.

Brother A. Hale will lecture, TO-MORROW (Friday) EVENING, at Newark, probably at the Free Church *See Newark Daily Advertiser, Friday afternoon.*

CHEAP LIBRARY.

The following works are printed in the following cheap periodical form, with paper covers, so that they can be sent to any part of the country, or to Europe by mail.

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21. The Kingdom of God. By Wm. Miller.—6 1-4 cts.

This Library will be enlarged from time to time, by the addition of new works.

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The subscriber has opened a room at *the Brick Church Chapel, No. 36 Park Row, up stairs,* where he will keep constantly on hand a full supply of all the Second Advent publications, wholesale and retail; where he is also publishing the "Signs of the Times,"—weekly—(located in Boston,) and "The Midnight Cry,"—daily. Those from the country who may wish to procure publications on this subject, will find a great variety and a full supply at all times at this office. J. V. HIMES.

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Is published every afternoon at 36 Park Row, up stairs, by J. V. Himes, assisted by L. D. Fleming, and N. Southard. All letters and communications for the Midnight Cry should be directed to J. V. Himes, New York City, post paid.

THE MIDNIGHT CRY!

VOLUME I. NEW-YORK, FRIDAY, NOVEMBER 25, 1842. NUMBER 8.

“Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie though *it tarry, wait for it; because it will surely come, it will not tarry.*”

BY JOSHUA V. HIMES. DAILY—NO. 36 PARK-ROW. PRICE TWO CENTS.

A TRULY INDEPENDENT PRESS.

The Independent Press is the titile of a very respectable weekly sheet, published at Lewisburgh, Pa. It well deserves its name. We have had occasion to notice its independent course on various subjects for some time past. We cut the following editorial from its columns, which we commend to the notice of our readers, and especially to ministers and editors. We hope many of them will read it, and learn a profitable lesson.

WILLIAM MILLER.

Perhaps America has never known a man of any profession or calling, that has been the subject of greater animadversion and ridicule, than the gentleman whose name appears at the head of this article. *Men of all classes*, grades, and conditions, have aided in pouring out the vials of their untempered fury, both upon him, and the doctrine he proclaims.

It is pretty generally known, that, for the last TWELVE YEARS, he has been writing and lecturing on the SECOND COMING OF CHRIST. He has made it a subject of close investigation, for the last TWENTY YEARS. He has devoted a vast amount of labor, time and expense, in examining carefully all the prophecies, together with every portion of scripture referring in any respect to that event. He has availed himself of every source of evidence within his reach, for, and against the *manner* and *time* of his second appearance on this earth, and given each and all of them their proper application and force. He has critically examined the Book of DANIEL and the APOCALYPSE, which appear to contain the principal and *clearest* allusions to the period when *those* prophecies shall be completed and fulfilled. He has consulted authentic historians, *sacred* and *profane*—the most reputable commentators on the Holy Scriptures—standard critics and writers of every age and distinction, with a view to arrive at just conclusions. The result of all his labor and toil in this matter, is, as most of you are aware, that the affairs of this world will be wound up by the Second Advent of our Saviour in 1843, which is very CLOSE at HAND!

As soon as he became convinced by his examination of the subject, and all the evidences furnished, that such will be the case at the time *specified*—like a faithful watchman upon the walls of Zion—he felt it to be his imperious duty to proclaim the *speedy* coming of Christ!—to “gather his elect from the four winds of heaven—to raise the righteous dead—change the *righteous living—to destroy* the wicked from off the face of the earth, and to set up *that* “kingdom,” which it is said, the “saints of the Most High shall possess forever, even for ever and ever.” But, no sooner had he begun to proclaim, “*The* KINGDOM *of God is at hand!*” and to warn the wicked of the time when the WRATH of the Almighty would be visibly poured upon them, if not prepared to meet him, than the multitude, (as in the days of Noah) with one consent, began to “scoff” at, ridicule, and mock him; which they have continued to do up to the present hour. Among them have been found, (professedly) pious ministers of the Lord Jesus Christ, of almost every denomination, who have prompted and led on the HERD in opposing the doctrine and calumniating the character of this MAN OF GOD! Ministers, who evidently disrelish the idea of Christ making his descent at so early a period as is mentioned above, have written sundry articles, assuming the form of “objections” to the THEORY, sent them to the *press*—obtained the sanction and the *endorsement* of the EDITORS, who very readily admit the correctness of their views and reasoning, (coming as they do from clergymen, who, they *ignorantly* imagine, are fully acquainted with the subject, and know *every*thing,) and have concluded, without a moment’s reflection or examination, that it is a palpable “refutation” of the doctrine, and have thereupon set it down as a WILD and SPECULATIVE scheme! Editors in the cities and country with whom they exchange, are led to view it in a similar light—treat it in the same manner—give it publicity, and style it a “HUMBUG,” and an imposition upon the credulity of the people; while at the same time, they are as much unacquainted with the TRUTH OR FALSITY of the THEORY, as though they had never seen or heard of a BIBLE!

Mr. Miller has been *maliciously* styled a “PROPHET,” by men who did, or should have known, that he never laid or presented any claim to the “SPIRIT OF PROPHECY,” before they presumed to make such an application. With *this* “appellation” before their eyes, they have concocted certain *cant* in the shape of predictions, and ascribed them to him; which, in all probability, he has never seen. Among these, are the “postponement of time,” the absence of “rain and snow during the approaching winter,” &c. &c., which no one unprejudiced and in his *proper* senses, could for a moment believe ever proceeded from him. Nevertheless, they are published by every FOUR-*penny editor* throughout the land, under the *vague* impression of amusing and edifying their readers.

Your believing their word in preference to the testimony of God, will not excuse you in the day of his vengeance! No! he will “break you in pieces like a potter’s vessel,” and “there shall be none to deliver.” Then, your ministers, that are now lulling you to sleep on this momentous subject, can do you no good! Then, all the “SCOFFERS” in the world, with all their glee and sporting on this solemn subject, will be unable to afford you any relief or comfort. Now, while you have time and opportunity, get ready; be not deceived by “false teachers,” examine the subject for yourselves, and rest not satisfied until you realize its truth; above all, be ready for death—come when it may.

We hope the people every where will refrain from scoffing at the doctrine of Christ’s coming in 1843, until they become fully convinced that there is no just ground to expect such an event at that time. If you do not feel disposed to examine or believe it; for pity sake, do not influence or stand in the way of others. Remember the fate of the inhabitants of the Antedeluvian world, when they mocked the servant of the Most High, when HE preached unto them that God would at a certain time “destroy the world by water!” His word can never fail.

Catholic Schemes.

A grand scheme for planting IRISH CATHOLIC COLONIES IN THE WESTERN STATES of this Union, has been devised and published in Great Britain. The important fact is revealed by a pamphlet issued in London and Dublin, during the last summer, entitled “*Proposed new plan of a General Emigration Society; by a Catholic Gentleman.*” It is a project for colonizing the Irish poor, by *sending them to America.* The pamphlet is said to be written with clearness and earnestness, and although it falls into some errors as to American affairs, it exhibits a good degree of information concerning our country. Besides *other claims to attention, its authorship* is ascribed to a gentleman well known in the business circle, and possessing a species of influence that is likely to gain for the project a large amount of pecuniary and ecclesiastical support.

In a general view, the scheme proposed is, that of the “Centralization system” of Wakefield, exemplified in Australia. The leading objects presented by the plan, are the following, as we find them in the Home Missionary:

“First, to dispose of the *excess of population.* Second, *so* to dispose of it, as to create a large *demand for British manufactures.* Third, to render THE CATHOLIC RELIGION PREDOMINANT IN THE UNITED STATES. In carrying out these objects, the process to be employed is the colonizing of the Irish Catholic poor to the Western States. Fourth, a *pecuniary profit* on the capital invested. Fifth, preparing an agreeable asylum for a large class of persons, whose present situation is uncomfortable, such as the younger sons of the nobility and gentry, gentlemen of decayed fortune; and those who now hang upon the army or navy, or overstock the learned profession and find no employment, &c. &c.”—*Newark Daily.*

Perilous Times.

THE EARTH IS FILLED WITH VIOLENCE.

☞ Murders having become so frequent as to excite little interest, the Buffalo Courier suggests that newspapers have a standing head—“Murders”—as they already do for Deaths and Marriages, and so just mention them in a brief, business-like manner. It would certainly save room, and might be beneficial in many other respects.—*Tribune.*

“In the last days . . . . men shall be . . . . BOASTERS.”

The following is a beautiful comment on our every-day boast of “Our glorious Union,” our free institutions, &c.

THE LIBERTY OF THE PRESS.—The agent of the New World at Charleston, S. C., writes to us a piteous letter, in which he states that he had been held to bail in the sum of one thousand dollars on the complaint of the South Carolina Association for having sold a certain number of our journal, containing a discourse by the Rev. William E. Channing, on Emancipation in the West Indies.—*New World.*

THE MIDNIGHT CRY.

FRIDAY, NOVEMBER 25, 1842.

TIMELY HINTS.

"Be ye also READY, for in such an hour as ye think not, the Son of Man COMETH."

"But as the days of Noah were, so shall also the COMING of the Son of Man be; for, as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not, until the flood came and took them all away. SO shall also the COMING OF THE SON OF MAN BE.—Matt. 24 : 37, 38, 39, 44.

Reader, *who* knew not that the flood was coming? Those who PERISHED IN THE FLOOD. Those who were saved, took warning and entered the ark. So you may enter the ark, NOW.

Lecture this Evening.

Brother Litch closes his course of lectures in New York to-night, at the corner of Catharine and Madison streets. He will speak particularly of the periods in the 12th of Daniel, which so plainly terminate in 1843, and will answer the objection, so often raised, from Matt. 24 : 36, and Acts, 1 : 7. We hope to see a crowded house.

Brothers Miller and Himes

Are expected to return from New Haven in season to lecture next Sabbath. Probably brother Miller will lecture at the corner of Catharine and Madison streets.

TURKISH EMPIRE.

The Bible distinctly points out many signs which must be fulfilled in the last days; yet they will be of such a nature that they can be overlooked, or explained away, for, people will still say,—"Where is the promise of his coming? for, since the fathers fell asleep, *all things continue as they were*, from the beginning of the creation."

One would suppose the sign relating to the Turkish Empire was so plain, that he who runs MUST READ, that the sixth trumpet had ceased its sounding, and, of course, we are now living "in the days of the voice of the seventh angel." That the sixth trumpet relates to the Turkish power, most of our learned commentators agree. That its independence has departed is most clearly proved by the Eastern correspondence of the "New York Observer," published in August, 1841. Their correspondent uses the following expressive language, probably having no more suspicion that he was sustaining our views of the near coming of Christ, than that he was building up Mahomedanism: "The Turkish Empire is becoming decomposed, and is but A MERE CORPSE!"

Now, let us suppose a case, and ask a question.

Imagine an ambitious politician at the south-west part of this Union. He draws around him the heterogeneous French, Spanish, and English population of Louisiana and Florida, and becomes their leader in rebellion against the General Government; our navy is manned and sent against him, but he captures it, and sets our armies at defiance. Our President is reduced to such extremity that he is compelled to accept the intervention of friendly powers. They, by their ambassadors at Washington, agree upon terms to be offered to the bold rebel. They tell him, if he will give up the fleet he has captured, and withdraw his troops from the rest of the Union, they will give him Louisiana, to be held by him and his family forever, and Florida to be his during life. The President agrees to these terms, with the further humiliating proviso that, if they are not accepted by the rebel, the friendly powers may take the matter into their own hands. After the messenger has left Washington the President sends to the ambassadors of the friendly powers to know what is to be done, if the successful rebel refuses even this offer. The ambassadors answer,—"WE WILL TAKE CARE OF THAT!" Would not every one feel that the independence of this country had departed? What if we were afterwards *permitted* to keep up the forms of government? So are some *slaves* permitted to keep up the *forms* of freedom!

We believe the sixth trumpet has ceased its sounding; and to those who are not prepared for the last blast of the LAST TRUMPET, it is a fearful thought. You cannot say, "*all things continue as they were.*" The fate of the Turkish Empire proves that assertion false. The time was, when all Europe could not dispossess the Turks of the "Holy Sepulchre." Now, all Europe cannot keep the Turkish Empire from crumbling to pieces, for it has fulfilled its commission, and *it has fallen!* Thus God is speaking to us by his providence. O, bear his voice. PREPARE TO MEET THY GOD.

That Day shall come as a Thief.

It is frequently objected to our views of the speedy coming of the Lord, that "it will come as a thief in the night." Hence, say our opposers, "we can know nothing about the time of his coming."

But what is the testimony of our Lord himself on this subject? Matt. 24 : 42, 43,—"But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up." Now, it is evident from this that "the watch," or *about* the *time* of his coming *is to be known*, but not the precise hour in the "watch." Who, we ask, would watch for a thief, if he did not expect one? This objection, which is so generally urged, is so far from being against us, that it clearly proves, that the watch, or period in which the Lord shall come, will be understood by the righteous. Such is Paul's exposition of it. See 1 Thess. 5 : 1—4, "The day of the Lord so cometh as a thief in the night. * * * But ye, brethren, are not in darkness, that that day should overtake *you* as a thief."

Who are they that are taken unawares? They that do not *watch*. And who are they who do not watch? Why, such as do not *expect the thief*. Hence, we affirm, that all those who do not expect the speedy return of the Lord, *will not watch* for his coming, and *will*, in consequence, be overtaken as by a thief in the night, unexpectedly. Reader, beware.

THE FALL OF POPERY—EVENTS OF 1798.

The fact of the conquest of Rome and the abolition of the papal government, together with the erection of Rome and Italy into a Republic, are matters too notorious to need comment. This event transpired 1260 years from the time Justinian, the Greek emperor, took Rome from the Ostrogoths, and gave it to the pope:—thus fulfilling the prediction, Rev. xiii. 2, "The Dragon gave him his power, his seat and great authority." He gave the Pope his power, as "head of all the churches,"—"the true and effective corrector of heretics"—"the first of all Bishops," &c. &c., in 533. In 538 he got possession of Rome and set up the Pope.

Vigilius, the Pope of 538, was elected by order of the Emperor; and his successor, Pope Pelagius II, was elected without the order of the Emperor, and wholly independent of him.

Another event transpired in 1798, showing that the saints were in the hands of the Catholics up to that time; but were then delivered. A friend remarked to us, that his father and thirty of his family connections were the subjects of papal martyrdom in Ireland, in the rebellion of 1798; but his father's life was offered him on the condition of his renouncing his religion and embracing popery. Some embraced the offer and were spared.—Thousands perished in the rebellion. This rebellion was the last in Ireland—and the last persecution unto death, of Protestants by Catholics.

As a further proof that the Pope's "dominion was taken away" in 1798, read the following language of Pope Pius VII, in his instruction to the papal nuncio at Vienna, issued in 1805. We copy it from "Tracts on Romanism," published by the American Tract Society, p. 53, of the series, and p. 33, of "Romanism contradictory to the Bible," Tract No. 255:

The pope there declares that the church had established, as the penalty of the crime of heresy, the confiscation and the loss of all property possessed by heretics. "To be sure," his holiness goes on to say, "we are fallen into such *calamitous times*, that it IS NOT POSSIBLE for the spouse of Jesus Christ TO PRACTICE, nor even expedient for her to recall HER HOLY MAXIMS OF JUST RIGOR against the enemies of the faith; but although SHE CANNOT EXERCISE HER RIGHT of deposing heretics from their principalities, and declaring them deprived of their property," &c. &c. &c.

Here we have the Pope's own testimony that the dominion had departed in 1805.

"The Expectant," is the title of a new paper published at Toronto, Upper Canada. It is "an occasional periodical, exclusively devoted to the exhibition of prophetic truths, in relation to past, to passing events, and to the coming of the Son of Man." Its motto is "Looking to Jesus." Its editor says there is a reading club in that city, who have purchased a Second Advent Library, consisting of seventeen works, a list of which is given, and the editor adds, "These publications are not offered *to be believed in, but to be read.* There is a great noise abroad of a coming judgment; everybody should know *why*?"

Safe Delusion.

The cry of "Millerism," "Delusion," "Humbug," &c., are constantly heard from the preachers of "peace and safety" of every class and denomination in the land. Did we not consider it criminal to admit, even for argument's sake, the premises of these fatal deceivers, we would ask them and all who heed their words,—which is *safest*, to be led, by the consideration that Christ *may* come to judgment next year, to *prepare now* for that solemn event, or, by listening to the syren song of "all's well," find, when too late, that the *delusion* rests with the opponents of the Second Advent? Reader, which is the *safe* delusion?

O. S.

A Short Sermon.

We commend to the careful notice of all our opponents the following hints, which we cut from the "N. O. Picayune," hoping they will profit by them:

"Pause ere you ridicule a man for his opinions, particularly upon religious points. The man who truly believes is not to be laughed at, while the lunatic is only to be pitied, and the hypocrite despised—neither are to be ridiculed. Touching on other points, be very sure that your own judgment is sound before you indulge in satirical humor upon the opinions of another man; for the humblest of us are apt to think ourselves wiser than we are, and the best of us may be mistaken."

CORRESPONDENCE.

"AS YE GO, PREACH."

Bro. Southard,—On Tuesday last I took passage in the steamboat Splendid, at Hartford, for New York, and on the way the subject that lies near my heart, and on which I feel I cannot be silent, was introduced. Immediately the attention of passengers and crew was directed to my conversation, and some of them listened with great interest, so much so that they proposed I should give a lecture in the evening, explaining the chart of Daniel's vision, which I did, Capt. Roath kindly giving the use of the cabin. Good attention was given, and I pray that God would seal instruction, and awaken the attention of all to this great subject. I give this a passing notice for the encouragement of other friends of the cause, that when they are passing to and fro they may do likewise.

S. C. Chandler.

BIBLE DICTIONARY.

EXPLANATION OF PROPHETIC FIGURES.

Forehead. Public profession, or character. Jer. iii. 3. Eze. ix. 4. Rev. vii. 3. xiii. 16.

Frogs. The symbolic meaning of frogs (say some) is flatterers or imposters. See Rev. xvi. 13.

Garments, denote the character, as white denotes purity or righteousness; *rags*, filthy; *sackcloth*, mourning. Dan. vii. 9. Zec. iii. 3, 4. Rev. xvi. 15.

God. When used as a symbol, denotes a prince, ruler, or magistrate. 1 Cor. viii. 5. Gal. iv. 8.

Grave. To hide in secret; put out of memory. Job xiv. 13.

THE MIDNIGHT CRY

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FALL OF THE OTTOMAN EMPIRE.—Concluded.

them he has been dependent for support against Mehemet.

Second Testimony. The following is from Rev. Mr. Goodell, missionary of the American Board at Constantinople, addressed to the Board, and by them published in the Missionary Herald for April, 1841, p. 160.

"The power of Islamism, is broken forever; and there is no concealing the fact even from themselves. They exist now by mere sufferance. And though there is a mighty effort made by the Christian governments to sustain them, yet at every step they sink lower and lower with fearful velocity. And though there is a great endeavor made to graft the institutions of civilized and Christian countries upon the decayed trunk, yet the very root itself is fast wasting away by the venon of its own poison. How wonderful it is, that, when all Christendom combined together to check the progress of Mahommedan power, it waxed exceedingly great in spite of every opposition; and now, when all the mighty potentates of Christian Europe, who feel fully competent to settle all the quarrels, and arrange all the affairs of the whole world, are leagued together for its protection and defence, down it comes, in spite of all their fostering care."

This, let it be remembered, is the clear, positive testimony of an eye-witness, a man who is on the spot, and who knows whereof he affirms. For truth and veracity, he has the confidence of the American Board of Commissioners for Foreign Missions, and they, in their official organ, have given publicity to the testimony. Reader, please review this witness's testimony, and mark its point and strength.

Third Testimony. The following is an extract from a London paper. The article is headed, "The Waning of the Ottoman Empire." It has been copied into most of the leading journals of this country, without one word of dissent on the part of any. Thus the whole editorial corps in this country have given it their official sanction.

The object of the writer is to show the relative condition of the Turkish and Christian powers of Europe. In former times the Turkish empire exceeded in power every kingdom in Europe. But the scene is changed; the Turks are weakened, and the Christian nations strengthened. The article concludes thus: "*The day they* (the nations of Europe) *counted their numbers was to be the last of Constantinople;* AND THAT DAY HAS EVERYWHERE COME."

So, according to all our leading periodicals, the last of Constantinople has come.

Fourth Testimony. Dr. Bond, editor of the *Christian Advocate and Journal,* New York, in one of the May numbers of that paper, concludes his account of Eastern affairs thus: "*The Mahommedan nations are effectually in the hands, and at the mercy of the Christian governments.*"

Fifth Testimony. Rev. Mr. Balch, of Providence, R. I., in an attack on Mr. Miller for saying that the Ottoman empire fell last year, says: "How can an honest man have the hardihood to stand up before an intelligent audience, and make such an assertion, when the most authentic version of the change of the Ottoman empire is that it has not been on a better foundation in fifty years, for it is now *re-organized* by the European kingdoms, and is honorably treated as such."

But how does it happen that Christian Europe *re-organized the government?* What need of it, if it was not *disorganized?* If Christian Europe has done this, then it is now, to all intents and purposes, a Christian government, and is only ruled nominally by the Sultan, as their vassal.

The foregoing testimonies on the question in hand are explicit, and show conclusively that Turkish independence is gone, and that the Christian powers of Europe have it in their hands.*

2. *When did Mahommedan independence in Constantinople depart?*

In order to answer this question understandingly, it will be necessary to review briefly the history of that power for a few years past.

For several years the Sultan has been embroiled in war with Mehemet Ali, Pacha of Egypt. In 1838 there was a threatening of war between the Sultan and his Egyptian vassal. Mehemet Ali Pacha, in a note addressed to the foreign consuls, declared that in future he would pay no tribute to the Porte, and that he considered himself independent sovereign of Egypt, Arabia, and Syria. The Sultan, naturally incensed at this declaration, would have immediately commenced hostilities, had he not been restrained by the influence of the foreign ambassadors, and persuaded to delay. This war, however, was finally averted by the announcement of Mehemet, that he was ready to pay a million of dollars, arrearages of tribute which he owed the Porte, and an actual payment of $750,000, in August of that year.

In 1839 hostilities again commenced, and were prosecuted, until, in a general battle between the armies of the Sultan and Mehemet, the Sultan's army was entirely cut up and destroyed, and his fleet taken by Mehemet and carried into Egypt. So completely had the Sultan's fleet been reduced, that, when hostilities commenced last August, he had only two first-rates and three frigates, as the sad remains of the once powerful Turkish fleet. This fleet Mehemet positively refused to give up and return to the Sultan, and declared if the powers attempted to take it from him, he would burn it.

In this posture affairs stood, when, in 1840, England, Russia, Austria, and Prussia, interposed, and determined on a settlement of the difficulty; for it was evident, if let alone, Mehemet would soon become master of the Sultan's throne.

The following extracts from an official document, which appeared in the *Moniteur Ottoman,* Aug. 22, 1840, will give an idea of the course of affairs at this juncture. The conference spoken of was composed of the four powers above named, and was held in London, July 15th, 1840.

"Subsequent to the occurrence of the disputes alluded to, and after the reverses experienced, as known to all the world, the ambassadors of the great powers at Constantinople, in a collective official note, declared, that their governments were unanimously agreed upon taking measures to arrange the said differences. The Sublime Porte, with a view of putting a stop to the effusion of Mussulman blood, and to the various evils which would arise from a renewal of hostilities, ACCEPTED *the intervention of the great powers.*"

Here was certainly a voluntary surrender of the question into the hands of the great powers. But it proceeds:

"His Excellency, Sheikh Effendi, the Bey Likgis, was therefore despatched as plenipotentiary to represent the Sublime Porte at the conference which took place in London, for the purpose in question. It having been felt that all the zealous labors of the conferences of London in the settlement of the Pacha's pretensions were useless, and that the only public way was to have recourse to coercive measures to reduce him to obedience, in case he persisted in not listening to pacific overtures, the powers have, together with the OTTOMAN PLENIPOTENTIARY, drawn up and signed a treaty, whereby the *Sultan offers* the Pacha the hereditary government of Egypt, and all that part of Syria extending from the gulf of Suez to the lake of Tiberias, together with the province of Acre, for life; the Pacha, on his part, evacuating all other parts of the Sultan's dominions now occupied by him, and returning the Ottoman fleet. A certain space of time has been granted him to accede to these terms; and, as the proposals of the Sultan and his allies, the four powers, do not admit of any change or qualification, if the Pacha refuse to accede to them, it is evident that the evil consequences to fall upon him will be attributable solely to his own fault.

"His Excellency, Rifat Bey, Musleshar for foreign affairs, has been despatched in a government steamer to Alexandria, to communicate the ultimatum to the Pacha."

From these extracts it appears,—

1. That the Sultan, conscious of his own weakness, did voluntarily accept the intervention of the great Christian powers of Europe to settle his difficulties, which he could not settle himself.

2. That they (the great powers) were agreed on taking measures to settle the difficulties.

3. That the ultimatum of the London conference left it with the Sultan to arrange the affair with Mehemet, if he could. The Sultan was to offer to him the terms of settlement. So that if Mehemet accepted the terms, there would still be no actual intervention of the powers between the Sultan and Pacha.

4. That if Mehemet rejected the Sultan's offer, the ultimatum admitted of no change or qualification; *the great powers* stood pledged to coerce him into submission. So long, therefore, as the Sultan held the ultimatum in his own hands, he still maintained the independence of his throne. But that document once submitted to Mehemet, and it would be forever beyond his reach to control the question. It would be for Mehemet to say whether the powers should interpose or not.

5. The Sultan did despatch Rifat Bey, in a government steamer, (which left Constantinople Aug. 5,) to Alexandria, to communicate to Mehemet the ultimatum.

This was a voluntary governmental act of the Sultan.

The question now comes up, WHEN WAS THAT DOCUMENT PUT OFFICIALLY UNDER THE CONTROL OF MEHEMET ALI?

The following extract of a letter from a correspondent of the *London Morning Chronicle,* of Sept. 18, 1840, dated "Constantinople, Aug. 27th, 1840," will answer the question.

"By the French steamer of the 24th, we have advices from Egypt to the 16th. They show no alteration in the resolution of the Pacha. Confiding in the valor of his Arab army, and in the strength of the fortifications which defend his capital, he seems determined to abide by the last alternative; and as recourse to this, therefore, is now inevitable, all hope may be considered as at an end of a termination of the affair without bloodshed. Immediately on the arrival of the Cyclops steamer with the news of the convention of the *four powers,* Mehemet Ali, it is stated, had quitted Alexandria, to make a short tour through Lower Egypt. The object of his absenting himself at such a moment being partly to avoid conferences with the European consuls, but principally to endeavor by his own presence to arouse the fanaticism of the Bedouin tribes, and facilitate the raising of his new levies.

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* To this we add a sixth. Rev. Joel Howes, of Hartford, Ct., recently said in a public meeting, that the Ottoman power was down—dead—gone.

During the interval of this absence, the *Turkish government steamer*, WHICH HAD REACHED ALEXANDRIA ON THE 11TH, WITH THE ENVOY RIFAT BEY ON BOARD, had been by his orders placed in quarantine, and she was not released from it till the 16th. Previous, however, to the Porte's leaving, and on the very day on which he had been admitted to pratique, the above named functionary had had an audience of the Pacha, and had communicated to him the command of the Sultan, with respect to the evacuation of the Syrian provinces, appointing another audience for the next day, when, in the presence of the consuls of the European powers, he would receive from him his definite answer, and inform him of the alternative of his refusing to obey; giving him the ten days which have been allotted him by the convention to decide on the course he should think fit to adopt."

According to the foregoing statement, the ultimatum was *officially put into the power of Mehemet Ali, and was disposed of by his order, viz., sent to quarantine,* ON the ELEVENTH DAY OF AUGUST, 1840.

But have we any evidence, beside the fact of the arrival of Rifat Bey at Alexandria with the ultimatum on the 11th of August, that Ottoman supremacy died, or was dead, that day?

Read the following, from the same writer quoted above, dated "Constantinople, August 12, 1840."*

"I can add but little to my last letter on the subject of the plans of the *four powers;* and I believe the details I then gave you comprise everything that is yet decided on. The portion of the Pacha, as I then stated, is not to extend beyond the line of Acre, and does not include either Arabia or Candia. Egypt alone is to be hereditary in his family, and the province of Acre to be considered as a pachalic, to be governed by his son during his lifetime, but afterward to depend on the will of the Porte; and even this latter is only to be granted him on the condition of his accepting these terms, and delivering up the Ottoman fleet within ten days. In the event of his not doing so, this pachalic is to be cut off. Egypt is then to be offered him, with another ten days to deliberate on it, before actual force is employed against him.

"The manner, however, of applying the force, should he refuse to comply with these terms,—whether a simple blockade is to be established on the coast, or whether his capital is to be bombarded, and his armies attacked in the Syrian provinces,—is the point which still remains to be learned; nor does a note delivered yesterday by the four ambassadors, in answer to a question put to them by the Porte, as to the plan to be adopted in such an event, throw the *least light* on this subject. It simply states that provision has been made, and there is no necessity for the Divan alarming itself about any contingency that might afterwards arise."

Let us now analyze this testimony.

1. The letter is dated "Constantinople, Aug. 12."

2. "Yesterday," the 11th of August, the Sultan applied, in his own capital, to the ambassadors of four *Christian nations,* to know the measures which were to be taken in reference to a circumstance vitally affecting his empire; and was only told that "provision had been made," but he could not know what it was; and that he need give himself no alarm "*about any contingency which might* AFTERWARDS ARISE!!" From that time, then, *they*, and not *he*, would manage that.

Where was the Sultan's independence that day? GONE. Who had the supremacy of the Ottoman empire in their hands? *The great powers.*

According to previous calculation, therefore, OTTOMAN SUPREMACY *did depart on the* ELEVENTH OF AUGUST *into the hands of the great Christian powers of Europe.*

Then the second wo is past, and the sixth trumpet has ceased its sounding; and the conclusion is now inevitable, because the word of God affirms the fact in so many words, "*Behold, the third wo cometh quickly.*" And "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished." But what will take place when the seventh angel sounds? I answer, Great voices will be heard in heaven, saying, "The kingdoms of this world have become the kingdoms of our Lord and his Christ, and he shall reign forever and ever."* Nor is this event a mere spiritual reign over the kingdoms of this world; but the Revelator goes on to say, "and thy wrath is come, and the time of the dead, that they should be judged; and that thou shouldest give reward unto thy servants the prophets, the saints, and them that fear thy name, small and great, and shouldest destroy them that destroy the earth." This, then, is the consummation, when every one shall receive his retribution, according to what he has done.

"The third wo cometh quickly." It cannot be afar off; it is nigh, even at the door. Men may scornfully inquire, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning." "But the day of the Lord will come as a thief in the night." There are abundant promises of his coming, and that speedily. But I do not expect another sign equal in strength and conclusiveness to the one now spread out before us in the present discourse. The present calculation was before the world two years and more before the time of fulfilment; and the attention of the whole community was turned toward it. There are few persons, in New England at least, whose minds were not arrested and turned to the 11th of August; and vast multitudes were ready to say, ay, did say, If this event takes place according to the calculation, at the time specified, we will believe the doctrine of the *advent near.* But how is it with them now? Why, just as it was with the old Jews in the days of Christ; when he was every day performing the most stupendous miracles in their sight, they said to him, "Master, we would see a sign of thee." So now: men desire a sign from heaven. But let them be assured, they can never have a more convincing one than this;—the last great prophecy with which a prophetic period is connected, except the concluding period, when Christ will come, has been filled up in the exact time, and has brought us to the very verge of eternity. There is no time to be whiled away in idleness or indifference by those who love the Lord Jesus Christ. They have a great work to do, both for themselves and others. Nor should the sinner delay to awake from his slumbers, and lay hold on eternal life. Grace be with all who love the Lord Jesus Christ.

The conclusion to which the foregoing article brings us, is, that the time for the sounding of the 7th and last trump is nigh, even at the door. That trump is a *Wo!* on the inhabiters of the earth; NOT a greater manifestation of God's grace than ever the world saw, even the conversion of the whole world. Reader, think again; can the third WO be the conversion of the world? Must it not rather be the destruction of those that destroy the earth? But when will that time come? Do the Scriptures reveal the time? They do. Let it be understood, the question is not now whether we or any one else understand the time, but is the time revealed?

Let us hear Daniel (xii. 1—3) on this point. 1. He predicts the reign of Michael, the great prince of Israel; a great time of trouble; the deliverance of all God's people; the resurrection of many of them that sleep in the dust of the earth; the *glorification* of the *wise*, and they that *turn many to righteousness*, forever and ever.

2. He heard (verse 6) the question asked, "How long shall it be to the end of all these wonders?"

3. He heard the answer given, (verse 7,) under the most solemn oath. "It shall be for a time, times, and a half, and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

The time is here most distinctly given by the Divine messenger. "How, then," it is asked, "did Christ say, 'Of that day and that hour knoweth no man, no, not the angels in heaven, but my Father only?'" I reply, on the same ground that he said to Daniel, on his saying "I heard, but I understood not," "Go thy way, Daniel, the words are closed up and sealed to the time of the end."

Can we now understand the time?

Until the time of the end should come, Daniel could not understand, nor could any one else do so; but at "the time of the end," the word was, "THE WISE SHALL UNDERSTAND." ALMIGHTY GOD has promised, and he will perform; and before Christ comes these things *must* and *will* be understood, or God's promise fail. But when Christ was on earth the time of the end had not come. It has now come, and the word is unsealed. Many are now running to and fro, and knowledge is increased on this subject. Measuring rods were then put into Daniel's hand, by which the time was to be understood at "the time of the end." They are these: Dan. xii. 11, 12. And from the time the daily (paganism in Rome, which persecuted the church) shall be taken away, and the abomination which maketh desolate (Popery, which afterward persecuted the church) be set up, a thousand two hundred and ninety days.

The *first* papal war ever waged against the saints, was, according to Gibbon, 508 of our Lord. From that, 1290 days or years would bring us to 1798, when, according to Dr. A. Clarke, "the French Republican army, under general Berthier, entered Rome and entirely superseded the whole papal power."

"Blessed is he that waiteth and cometh to the 1335 days" or years from the same point, viz. the first papal war. 508 added to 1335 years, brings us to A. D. 1843. "Go thou thy way till the end be; thou shalt rest and stand in thy lot at the end of the days." Then in 1843 the 7th or last and resurrection trump will come, and the wicked be destroyed.

SIGNS OF THE TIMES,

AND EXPOSITOR OF PROPHECY.

This paper is published weekly at 14 Devonshire street, Boston, Mass. The design of the paper is, to illustrate the prophecies which relate to the second coming of Christ in the year 1843. *The sentiments of those who reject the time and the manner of the advent in* 1843, *are also freely given in this paper, so that both sides of the question are given.*

Published at 14 Devonshire Street, Boston.

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* See "Signs of the Times," vol. I., p. 102.

* Rev. xi. 14—18.

THE MIDNIGHT CRY!

VOLUME I. NEW-YORK, SATURDAY, NOVEMBER 26, 1842. NUMBER 9.

"Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. DAILY—NO. 36 PARK-ROW. PRICE TWO CENTS.

Written for the Midnight Cry.

RESTORATION of the KINGDOM to ISRAEL—

A Lecture, delivered by Josiah Litch, at the Second Advent Camp-meeting at Salem, Massachusetts, and repeated at Newark, N. J.

Acts 1: 6, 7—"When they, therefore, were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times and seasons which the Father hath put in his own power."

The question of the disciples in this text, implies three things: 1. That Israel once had a kingdom. 2. That it was then subverted, and had been taken from them. 3. That they understood that it was some time or other to be restored *again*.

The answer of Christ, so far from correcting their views, or intimating that they were mistaken in their expectations, tended directly to confirm them in the opinion they already entertained. "*It is not for you to know*," &c. As much as to say, although there are appropriated times and seasons for the occurrence of what you anticipate, and they are yet future, it is not for you to know them.

If it be affirmed that the disciples of Christ expected a *temporal* kingdom under the Messiah, it is denied, and the proof is demanded. That they expected a visible kingdom, is true; but they expected also that it would be eternal in its duration, and not temporal. Their opinion was based on the Scriptures, which every where represented the kingdom of Messiah to be everlasting, without end. That they erred in respect to the subjects of that kingdom, is freely admitted—*they* supposing the Jews were the favorites of heaven.

In pursuing the subject, we shall consider—

I. THE KINGDOM OF ISRAEL—WHAT IT WAS.

II. ITS SUBVERSION—WHEN AND HOW.

III. THE RESTORATION OF THE KINGDOM—ITS HEIRS AND SUBJECTS.

IV. THE TIMES AND SEASONS OF THE RESTORATION, CONSIDERED.

I. THE KINGDOM OF ISRAEL—WHAT IT WAS.

The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Heran, when he was probably an idolater, and called him into Canaan, with the promise that he would give it to Abraham and his seed for an *everlasting* possession; and yet according to Stephen, Acts 7th chapter, he did not give Abraham enough while alive, to set his foot on; yet he promised he would give it *him* for a possession, when as yet he had no child. God assured him that his seed should sojourn in a strange land and be entreated evil 400 years, and afterward come forth and serve him in that land of promise. When the time drew near that the people should be returned to the land of promise, Moses was raised up to deliver them from Egypt. He brought them through the Red Sea into the wilderness, where a civil and political government was organized, derived immediately from *Jehovah*, their Great King. The system of civil and political jurisprudence, as well as their religious institutions, were of heaven's own legislation. The administrators of the government were of Divine appointment. Under this government, the people, with Joshua, the successor, by Divine appointment, of Moses, at their head, entered the *land of promise*, as God had spoken to Abraham. After casting out and destroying their enemies, the land was divided among them by lot, and the political institutions given to Moses were carried into effect. For 450 years, until Samuel, God governed them by Judges, and was himself their King. So it was in fact a kingdom, even under the Judges. But the people became dissatisfied with this system, and requested a king like the nations around them. Samuel complained to God, that he was rejected—"And the Lord said unto Samuel, Harken unto the people in all that they say unto thee: *for they have not rejected thee, but they have rejected me, that I should not reign over them.*" 1 Sam. 8: 7. He then raised up Saul, of the tribe of Benjamin, to reign over Israel. And God again legislated for them, and adapted their laws to a kingly government. He gave them *the manner of the kingdom.* Saul sinned, and was put away, and David, the son of Jesse, of the *tribe of Judah, filled his place.* The identity of the kingdom of Israel was in the following points, viz:

1. *In the house of David, God promised to perpetuate the royalty of the kingdom for ever.* 1 Chron. 17: 9—14.

"9. Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning,

"10. And since the time that I commanded Judges *to be* over my people Israel. Moreover, I will subdue all thine enemies. Furthermore, I tell thee that the Lord will build thee a house.

"11. ¶ And it shall come to pass, when thy days be expired that thou must go *to be* with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.

"12. He shall build me a house, and I will establish his throne for ever.

"13 I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took *it* from *him* that was before thee:

"14. But I will settle him in my house and in my kingdom for ever: and his throne shall be established for evermore."

From this text we learn, 1. That David's throne and kingdom was to be eternal. 2. That the son of David who should fill that throne, will be the Son of God. So Paul applies it, in Heb. 1: "*To which of the angels said he at any time, thou art my son?*" And again, "I will be to him a father, and he shall be my son." 3. That the kingdom in which he should reign, is *the kingdom of God.* "*I will settle him in my house* and in MY KINGDOM forever: and his throne shall be established for evermore." 4. That this promise is unconditional and immutable. "I will not take my mercy away from him as I took it away from him that was before thee." Saul sinned, and was rejected entirely; David was elected to the office forever. But, said God, "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with a rod, and their iniquity with stripes. Nevertheless, my loving-kindness will I not take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven." Ps. 89: 30—37.

The heir to David's throne is thus described by Isaiah, 9: 6, 7—"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counseller, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

This king is "THE MIGHTY GOD—THE EVERLASTING FATHER." The government is on "*the throne of David and his kingdom.*" Is not the kingdom of God on earth and the kingdom of David one and the same thing? But who is this child? Luke, first chapter, answers—"And shalt call his name Jesus; and he shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his Father David, and he shall reign over the house of Jacob forever." There can be no dispute but that Christ is the true and promised heir to David's throne—and under him it is to endure forever.

Solomon was a type of Christ, and built an house of cedar—but Christ is to build a church or temple of living stones—an habitation of God through the Spirit.

2. *The territory over which David bare rule, was the land of promise,* described by God to Abraham thus—"Unto thy seed have I given this land, from the river of Egypt to the great river, the river Euphrates." Gen. 15: 18. Over this territory the kingdom of Israel was extended in the days of Solomon. 1 Kings 4: 21, 24. "And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life. For he had dominion over all *the region* on this side the river, from Tiphsa even to Azza, over all the kings on this side the river: and he had peace on all sides round about him."

3. *The heirs and subjects of the kingdom were an elect people.* 2 Chron. 6: 5, 6. "Since the day that I brought forth my people out of the land of Egypt, I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man *to be over my people Israel.* But I have chosen Jerusalem, that my name should be there; and I have chosen David *to be over my people Israel.*" Israel is an elect people. Abraham was elected from all the families of the earth to be the father of the whole church of God—the father of the faithful—the father of many nations—the family in whom all the families of the earth should be blessed. And this promise was when he had no child. His first-born, and the natural heir, was rejected, *Ishmael*, and the second, *Isaac*, was *elected.* In Isaac shall thy seed be called. Of Isaac's seed, to whom the promise was confirmed, Esau was rejected and Jacob chosen, and his name was called Israel. Of his seed, God raised up a church, and gave it an independent and divine system of civil and political government, under his own supervision—the twelve tribes of Jacob were its heirs. Others were conditionally elected to the same privileges. A provision was established in the law of Moses, by which Gentiles might be admitted to a participation in the privileges and immunities of the kingdom. But they came in by identifying themselves with the elect family.

4. *The metropolis, or capital of the kingdom, was Jerusalem* 2 Samuel 5: 3—9. "So all the elders of Israel came to the king, to Hebron; and king David made a league with them in Hebron, before the Lord: and they anointed David king over Israel. David was thirty years old when he began to reign, and he reigned forty years. In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over all Israel and Judah. And the king and his men went to Jerusalem, unto the Jebusites, the inhabitants of the land; which spake unto David, saying, Ex-

cept thou take away the blind and the lame, thou shalt not come in hither; thinking, David cannot come in hither. Nevertheless, David took the streng hold of Zion: and the same is the city of David. And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, *that are* hated of David's soul, *he shall be chief and captain.* Wherefore they said, The blind and the lame shall not come into the house. So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward." Also 2 Chron. 6: 6. "I have chosen Jerusalem, that my name might be there, and I have chosen David to be over my people Israel." The reader can find abundant testimony on this point by a little pains.

From the foregoing particulars, we learn that the identity of the kingdom consists, 1. In the royalty of David's house. 2. The territory, the land promised Abraham and his seed. 3. Subjects and heirs an elect people of Abraham's seed or family. 4. The capital at Jerusalem, and the government of divine origin.

To be continued.

THE MIDNIGHT CRY.

SATURDAY, NOVEMBER 26, 1842.

TIMELY THOUGHTS.

But and if that evil servant shall say in his heart, MY LORD DELAYETH HIS COMING;

And shall begin to smite his fellow servants, and to eat and drink with the drunken;

The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

And shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth.

THE SECOND ADVENT ASSOCIATION

Are requested to meet at 36 Park Row, Monday afternoon, at 3 o'clock, on important business.

PUBLIC WORSHIP ON THE SABBATH.

To-morrow, brother Miller will lecture on the Coming of Christ at hand, at the corner of Catharine and Madison Streets.

Morning, half past ten.
Afternoon, half past two.
Evening, at seven.

"The dry bones of Millerism shaken."

A lecture was advertised in the city papers of day before yesterday, to be delivered at Military Hall that evening, for the purpose of overthrowing Millerism, in which the public were informed that there would be "a shaking among the dry bones of Millerism." We are informed by a gentleman who was present, that one of the arguments by which it was attempted to do it, was, that the abomination of desolation spoken of by Daniel the prophet, as referred to by Christ, in the 24th chap. of Matt., was the abomination set up by Antiochus Epiphanes, king of Syria, in the Jewish temple, 168 years B. C.!! Yet Christ uttered his remarks as a prediction of what his disciples would see in the future!!! Surely "Millerism" must now go into the shades!!! About twenty persons were present.

Light in the East.

The following is the substance of a letter from an Irish missionary in Tartary, as published in an Irish magazine about 1821:

The missionary, in one of his journeys, fell in with a company of native Tartars, among whom was a Tartar priest. They were reading the Bibles, and discussing what they read. They proposed to the missionary their questions. Among other things they asked him when Christ would come the second time. He told them he knew nothing about it. The Tartar priest expressed much surprise at such an answer from a missionary, who had come to teach *them* the doctrine of the Bible. He thought everybody who had a Bible might know that. The Tartar priest went on to give his views of the subject, stating that *he* thought Christ would come about A. D. 1844.

Signs of the Times.

"A new and wonderful crisis in human affairs is at hand. Society is assuredly on the brink of a revolution, more mighty than that of Germany, set on foot by Luther—more comprehensive than that of England in the time of Charles II—more energetic, cautious, and successful than that of France in the era of Louis XVI. In Europe, this new revolution in morals, politics, religion and philosophy, proceeds with "cautious steps and slow;" in this free, energetic, plenteous, original-thinking land, it assumes the port and aspect of an element of respectable society, and the progress of civilization. The spirit and intelligence of the age are imbued with infidel philosophy. Christianity, through all her churches and sects, is in danger of utter demolition. The pulpit is getting dull and monotonous—the lecturer's rostrum draws all the intelligence, and beauty, and fashion, and wealth of the age around its cold trappings."

Thus discourseth the secular press of these last times. There is an almost all-pervading impression that some unprecedented event is at the door. Whence, we ask, arise these impressions! *We* judge, from the place we occupy in the world's history, as shadowed out on the page of inspiration, that some great crisis IS at hand. From the *same source*, we judge of the character of the event that is just ready to burst upon us. But while our opponents bluntly deny both our premises and our conclusions, they are constantly prophecying out of their own hearts, that "a new and wonderful crisis in human affairs is at hand." How is this?

Their expectations are probably based upon the present aspect of the moral world. But have not these features been minutely portrayed by the finger of inspiration! And has not the same hand delineated what the character of this expected "revolution" is to be? Reader, "can ye not discern the signs of these times?" Do not presume to treat this great subject, and its claims, with indifference! There is too much truth in the apprehensions expressed in the above paragraph. The state of society is deplorable. Although people think themselves rich, and increased in goods, and have need of nothing. yet they are miserable and poor, and wretched, and blind and naked. The sophistry of the age is turning mankind from the truth. Infidelity is among us in its most subtle guise. A pseudo philosophy is the order of the day. The most disorganizing principles are introduced in philosophy, politics, and education,—and all is under the pretence of great philanthropy, and a faith that is higher and better than that derived from revolution. This is a time to try men's souls.

Words of Cheer from Central New York.

A brother who ordered a large quantity of publications, accompanied his draft with the following note:

"I am doing what I can to spread the glorious truth of Christ's speedy coming, when he will destroy the kingdoms of this world and set up His glorious and everlasting kingdom, which shall stand forever. I shall expend this year one hundred dollars for Second Advent publications, mostly for gratuitous distribution, and a Second Advent Circulating Library. I would spend much more could I command it; but the universal pecuniary distress affects us deeply here. To God be all the glory for all I may be the humble instrument of doing, by public and private exhibitions of truth, example, and through the press. Be encouraged, brethren, God is for you, I feel it in my own soul, and many will have occasion, to all eternity, to give thanks to God for your labors. In the hope of Christ's appearing, E. C.

The Apostles' Wisdom versus Modern Wisdom.

"We learn from the Bangor Whig, that Miller's doctrine is *spreading* in that part of Maine, *rapidly.* We cannot conceive what practical benefit Mr. Miller and his disciples expect will result to society from the prevalence of such views. There would seem to be arguments enough in favor of holy living, without resorting to the possibility of the speedy end of the world for motives with which to address men.—*Aurora.*

The eminent Apostle Peter, who learned wisdom of Christ, said, by inspiration, "Seeing then THAT ALL THESE THINGS SHALL BE DISSOLVED, what manner of persons ought ye to be in all holy conversation and godliness?" The Apostle Paul, who finished his education in the third heavens, "reasoned of righteousness, temperance, and a JUDGMENT TO COME." The same chief apostle wrote to the first church he ever established in Europe, "Our conversation is in heaven, from whence also WE LOOK FOR THE SAVIOR, the Lord Jesus Christ, . . . THEREFORE, my brethren, dearly beloved and longed for, my joy and crown, SO STAND FAST IN THE LORD." See Philippians, 3d and 4th chapters.

To the Thessalonians he writes: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God." He continues the subject a few verses, and says: "THEREFORE, let us not sleep as do others; but watch and be sober."

We come to the conclusion, that the inspired apostles had a wisdom, not of this world. O that we might have more of it in these last days.

THE GREAT QUESTION

Seems to be rapidly resolving itself into the following simple enquiry—"Is there a God?"

Christians believe there is, and that the Bible is a true and faithful revelation of his will to man.

Worldlings deny this, and take the position that the Bible is a fable, its prophecies moonshine, and Christianity a humbug. got up by designing priests for purposes of self-aggrandizement and popular favor.

Christians, including all who are such only by profession, compared with the entire race of men, are few in number, and, owing to the vast multitude of trials, temptations, persecutions and perplexities by which they are surrounded, are, the most devoted of them, but *weak in faith,* and indifferent laborers in the vineyard of the Lord.

Worldlings, numerically, are as "the sands upon the sea shore, innumerable," and in adherence to the principles of their faith, and zeal in the cause they advocate, viz: "self," they are unwearied and never-tiring. "The children of this world are wiser in their generation than the children of light."

Christians find the fashions, faith, friendship, maxims, principles, creed, and customs of the world all setting, like the current of a resistless, mighty stream, against God and holiness; and so swiftly do these dark-rolling waters rush along, that only those who are so exceedingly happy as to keep their feet firmly placed upon THE ROCK, are preserved from being swept away.

Worldlings do not *believe* that shipwreck and destruction await them at the end of their voyage. They sail so pleasantly upon the bosom of that deceitful stream, and are so deeply engrossed in the passing objects and incidents, that the warning voice of those they meet, breasting its power with all their might, and who assure them, in the most solemn manner, that destruction is at the end, is totally unheeded, and regarded as an idle tale.

Many *Christians* who have been swept so far down that stream that they have become convinced that the Bible chart of its dangers is a true one, are now tacking ship instantly, and making signals for the GREAT PILOT, without whose aid they would forever despair of reaching the haven of rest.

Worldlings are weak enough to say in their hearts with the fool, "There is no God!" They affect to despise the idea of danger; and because judgment is not speedily executed upon them, "therefore their hearts are fully set in them to do evil."

Worldlings say the earth will never be destroyed, for they can prove the *eternal duration of matter.*

Christians admit the future eternal existence of the earth; but that it is to be beautified and made glorious, and become the everlasting habitation of THE RIGHTEOUS; and there are not a few who believe that the WICKED will be rooted out of it NEXT YEAR!

Worldlings disbelieve this momentous truth, because they have not, and will not, *study the chart* which describes the inevitable perils to which they are exposed.

Christians can do nothing more than to keep on their course up stream, and point every one they meet to that experienced and ALMIGHTY PILOT, who never lost a ship entrusted to his care, and to whom, we have the strongest reasons to believe, every seaman upon the waters of Time must render a strict account of both his craft and cargo in 1843! O. S.

THE ENDLESS KINGDOM,

Or Daniel's Fifth Universal Monarchy, which is to be "set up" (Dan. ii. 44) A. D. 1843.

BY THE AUTHOR OF "A CLUE TO THE TIME."

INTRODUCTION.

IT is a matter of great astonishment to me, that every man does not see most plainly, from even a casual reading of the Bible, that God has never been able,—either by mercies the most miraculous, or judgments the most severe,—to make anything great and good out of poor, frail man. This awfully solemn, though humbling truth, is apparent from the "in the beginning" of Genesis, to the "Amen" of Revelations; for, indeed, it seems to me, that that man's sanity should be doubted, who, with a common knowledge of the Scriptures, does not see and believe this truth. May it not be confidently assumed, then, without the least fear of contradiction, that God never can, while man is man, ever make a church, kingdom, or world, out of such materials, anything like what he would have them to be?

A GLANCE OVER THE PAST.

And now, in looking over the horrid picture, we must, of necessity, be very brief. First, then, look at man in Eden, with every inducement to obey. Did he stand the test? No, but fell a victim to his own curiosity; and in about 1600 years true piety became extinct in the earth, with the exception of Noah and family: and now read the awful mandate of Jehovah—"I will destroy man, whom I have created, from the face of the earth." Next we see him, in about 120 years after the flood, saying, "let us build us a city, and a tower, whose top may reach unto heaven." But, says the Lord, "let us go down, and there confound their language, that they may not understand one another's speech;" and so they were scattered from this beautiful plain, over the face of all the earth. Next, in about 320 years after this, in the call of Abram, we see God making another effort to save the world from entire moral putrefaction. In 20 years after this, "the sun had risen upon the earth, and the Lord rained upon Sodom and upon Gomorrah brimstone and fire, and overthrew those cities:" another awful proof of the truth of our introduction. Next, in 430 years, we find the descendants of Abraham a nation of slaves to the idolatrous kingdom of Egypt; but God had now come down to deliver them, "and in the self-same day, the Lord did bring the children of Israel out of the land of Egypt by their armies." Next, in their 40 years' journey through the wilderness, notwithstanding the constant miracles of mercies, and wonderful deliverances, God was obliged to destroy their 600,000 fighting men, except Caleb and Joshua, besides women and children; even Moses, the meekest of men, could not be permitted to enter the promised land. At one time, in their journey through the wilderness, their iniquities came up so thick before God, that he threatened to destroy the whole nation, and make of Moses another; but he interceded for them, and they were spared. Now we find them safely located in the land of promise; but do we find them a believing, obedient people? So far from that, their kind Deliverer from Egyptian bondage is compelled to let the surrounding nations in upon them, goading and annoying them on every side, until in about 700 years, "Israel (i. e. the ten tribes) was carried out of their own land to Assyria unto this day:" and then, in about 120 years more, Judah was carried to Babylon, and the city and temple were both destroyed, and the Zion of God was made desolate; and after groaning in bondage for 70 years, God again set them up in their own land, built up their temple, city, and polity. Next, in about 450 years, the Babe of Bethlehem makes his appearance; and, says the great Owner of the vineyard, "they will reverence my Son." But what say the husbandmen? "Come, this is the heir, let us kill him, and the inheritance will be ours." The first part of this threat, they most effectually carried into execution; but they were foiled in the last; for, instead of that, they were left of God to their enemies. Everything peculiar in them was abandoned of God forever; the descendants of Abraham scattered to the four winds. "Lo we turn to the Gentiles," rang through the apostolic ranks; and God takes hold in earnest to raise up a pure church from the Gentile world, of such, and such only, as would worship him in spirit and in truth. The apostles went forth with their lives in their hands, the Holy Ghost working with them; and in about 30 years Paul could say "the hope of the Gospel, which was preached to every creature which is under heaven." Their success was great. But when popularity succeeded to persecution, and Constantine professed to be converted, true piety was nearly gone; and as soon as A. D. 538, Papacy commenced its bloody and hellish reign: and until the days of Wickliffe, Luther, Calvin and Melancthon, it had almost undisturbed possession of this world. But when these morning stars of the Reformation arose, the midnight of the dark ages was broken in upon, and the 1260 years of papal supremacy over the nations expired in 1798, and Daniel's "time of the end" of 45 years commenced; the church, having come out of her wilderness state, goes to work in earnest to finish up her work of "publishing the Gospel among all nations." The flight of the angel was now manifest in all directions; success crowned the efforts of the church, and "many were purified, and made white, and tried:" the "wicked are doing wickedly," and "the wise beginning to understand."

REMAINING TIME.

In our glance over the past, what have we seen, but one continued scene of mercies and judgments, on the part of God; and, on the part of man, the combination of the ferocity of the tiger, the folly of the idiot, and the obstinacy of the mule; penny-wise and pound-foolish; very careful about *nothing*, but very careless about *everything*. But will this awful state of things continue? Yes, unequivocally we answer, yes; while the blood of Adam runs in the veins of living men, and man is born of woman. That this state of things will continue until the second coming of Christ, is as certain as it is that the Bible is an inspired book. A few texts will now be quoted. "Let both (wheat and tares) grow together until the harvest; the harvest is the end of the world."—Matt. xiii. "I beheld, and the same horn (papacy) made war with the saints, and prevailed against them; until the Ancient of days came: and judgment was given to the saints of the Most High: and the time came that the saints possessed the kingdom."—Dan. vii. "And then shall that wicked (papacy) be revealed, whom the Lord shall destroy with the brightness of his coming."—2 Thess. ii. "How hardly shall they that have riches enter into the kingdom of God."—Luke xviii. "Because strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it."—Matt. vii. "In the world ye shall have tribulation."—John xvi. "These are they which came out of great tribulation."—Rev. vii. "And that we must through much tribulation enter the kingdom of God."—Acts xiv. "Not many wise men after the flesh, not many mighty, not many noble are called."—1 Cor. i. "Yea, and all that will live godly in Christ Jesus, shall suffer persecution."—2 Tim. iii. Now if these quotations from holy writ do not settle it at once, and forever, that the wicked will continue till the end; popery exist till Christ comes; few ever walking the narrow way at the same time; all that get into heaven must be through much tribulation; but few wise or mighty chosen; and then persecution the lot of all that live godly; then, I know of no words in our language that could express it. Where, then, is there a space for a thousand years' glorious rest for the church on this side of the judgment, that she has been dreaming of for 120 years back? Nowhere to be found; but common sense, observation, and Scripture, all combine to show, that it is not to be expected, until man comes up from the grave in the new creation.

JUDGMENT BEGINS.

The way is now prepared to see what the Bible teaches us will take place at the ushering in of the glorified KINGDOM. The transcendently glorious day, so cheering to the true saint, opens with the binding, shutting up, and sealing of Satan in the bottomless pit, with the souls of every man and woman who die without a pardon from the great God. Simultaneously with this, the souls of all who have fell asleep in Christ will be seen surrounding him in his return to earth; their bodies, in the meantime, having heard his call, have emerged from their dusty beds; when all who "wait, and come to the thousand three hundred and five and thirty days," will be "changed in a moment, in the twinkling of an eye," and "caught up together with them in the clouds, to meet the Lord in the air." Meanwhile, the scenes that are taking place over the entire surface of the earth, are best described by the inspired writers themselves. Isaiah, in the thirty-third and thirty-fourth chapters, says, "The people shall be as the burnings of lime; as thorns cut up shall they be burned in the fire: for it is the day of the Lord's vengeance." Also, "The streams of the earth shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch." Jeremiah, in the twenty-fifth chapter says, "The Lord shall give a shout, against all the inhabitants of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh: he will give them that are wicked to the sword, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth, even to the other end of the earth: they shall not be lamented, neither gathered, nor buried; but shall be dung upon the ground; for the Lord hath forsaken his covert, as the lion." Nahum, in the first chapter, says, "The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein." Malachi, in the fourth chapter, says, "All the proud, yea, and all that do wickedly, shall be stubble: the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. Ye shall tread down the wicked: for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." In the eleventh Psalm it says, "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest." In Deuteronomy, thirty-second chapter, it says, "A fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains." The fire having spent its fury; Satan shut up; every saint raised, or changed, and caught up; every wicked man and woman burnt to ashes, and their souls gone off, in awful crowds, to join their old master in hell; and now, in the emphatic language of Daniel, "THE SANCTUARY IS CLEANSED." The new heavens and the new earth of Isaiah, Peter, and John, "wherein dwelleth righteousness," now appear, in all the glory of the first Eden. Immediately after John saw the new heaven and new earth, he saw the holy city, New Jerusalem, descend from God out of heaven upon it; and then it was immediately said, "the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, where there shall be no more death, neither sorrow, nor crying, nor pain, for he had made all things new." And then follows these momentous words, "It is done." The way is now prepared to see what the Bible teaches us about this

GLORIOUS STATE.

God's KINGDOM is now come, and his will is done on EARTH, as it was in heaven.

The stone that smote the image, and broke it to pieces, has now become a great mountain, or KINGDOM, and filled the whole EARTH.

The God of heaven has now set up his KINGDOM, which shall *never* be destroyed. This KINGDOM shall not be left to other people; it has broken in pieces and consumed all others, and it will stand *forever*.

Thy sun will no more go down, neither will thy moon withdraw itself, for the Lord is now thine *everlasting* light, and the days of thy mourning are ended.

Now is given to the Son of man his dominion and glory, and a KINGDOM, that all people, nations, and languages should serve him.

Now we see how that flesh and blood do not inherit the KINGDOM of God.

His dominion is an *everlasting* dominion, which will not pass away, and his KINGDOM that which will not be destroyed.

Thy people are now all righteous; they will inherit the LAND *forever;* a little one has now become a thousand, and a small one a strong nation; God has hastened it in his own good time.

For shame, they now have double; for confusion, they now rejoice in their portion; therefore in this LAND they possess the double; *everlasting* joy shall be unto them.

The Redeemer yet lives, and now stands upon the earth: and now Job, in his flesh [i. e. spiritual body] sees God for himself.

God has now raised unto David a righteous Branch and a King; who should reign and prosper, and execute judgment and justice in the EARTH: in whose days Judah is saved and Israel dwells safely, and whose name is THE LORD OUR RIGHTEOUSNESS.

The new covenant having been made with the house of Israel and Judah, and the "after days" having come, God has now put his law in their inward parts, and wrote it in their hearts, and is now their God, and they his people, and now they have no occasion to say to their neighbor, "Know the Lord," for all now know him, from the least to the greatest.

The KINGDOM, and dominion, and greatness of the KINGDOM, under the whole heaven, is now *given* to the saints of the Most High.

Fear not, little flock, for your Father's good pleasure has come, to *give* you the KINGDOM.

Thus, they that wait upon the Lord shall *inherit* the EARTH.

Now the righteous *inherit* the LAND, and shall dwell therein *forever.*

Now, all that are blessed of the Father, come, and *inherit* the KINGDOM prepared for them from the foundation of the WORLD.

Oh Israel, God has now opened your graves, and brought you up out of your graves, and put his Spirit in you, and ye live; and has placed you in your own LAND.

The whole house of Israel are now one nation, in the LAND, upon the mountains of Israel; are now saved out of all their dwelling-places, wherein they have sinned, and are cleansed: so they are his people, and he their God.

Now, they speak of the glory of his KINGDOM and talk of his power.

He will now make known to the sons of men the glorious majesty of his KINGDOM.

His tabernacle also is with them, and they are his people; yea, and he will be their God; now that his sanctuary is in the midst of them *for evermore.*

Now, the righteous *shine* forth as the sun in the KINGDOM of their Father.

The wise now *shine* as the brightness of the firmament; and those that have turned many to righteousness, as the stars *forever* and *ever.*

I have now planted them upon their land, and they shall *no more* be pulled up out of their land, which I have given them, saith the Lord thy God.

The Lord God has now given Messiah the throne of his Father David, who must reign over the house of Jacob *forever;* for of his KINGDOM there will be *no end.*

For the sceptre of his KINGDOM is a right sceptre.

The day has now come that the light is not clear nor dark; but known to the Lord as one day: not day, nor night; but at evening time it is light.

Living waters now flow out from Jerusalem; for the Lord is now King over all the EARTH: there is now one Lord, and his name one.

The least one in this KINGDOM is greater than was John the Baptist, while in the flesh.

Now the righteous are recompensed in the earth.

Jesus Christ, having broken the heathen with a rod of iron, and dashed them in pieces like a potter's vessel, has now received the uttermost parts of the EARTH for his possession.

This nobleman, who has been into a far country, to receive for himself a KINGDOM, has now returned, having received his KINGDOM.

Jesus Christ will now fulfil his promise of drinking the fruit of the vine, new, with his people, in his Father's KINGDOM.

The day has come that there is no more the Canaanite in the house of the Lord of hosts.

Daniel has gone his way, and rested, and now stands in his lot.

Jesus Christ went throughout every city and village, preaching and showing the glad tidings of this KINGDOM of God.

Blessed are all those who shall eat bread in this KINGDOM.

They are now mine, saith the Lord of hosts, in this day that I have made up my jewels; I will now spare them, as a man spareth his own son that serveth him.

The Sun of righteousness has now risen, with healing in his wings, upon those that fear his name, and they have grown up and gone forth, as calves of the stall.

The saints of the Most High have now taken the KINGDOM, and possess the Kingdom *forever,* even *forever* and *ever.*

Jesus Christ made an appointment with his disciples to eat and drink with him at his table in this KINGDOM, as his Father had appointed unto him.

The promise to Abraham, that he should be the heir to the WORLD, is now fulfilled, by his taking possession of the true CANAAN, with all his seed for an *everlasting* inheritance.

The seed of David, which should proceed out of his bowels, is now set up, house and throne; and his KINGDOM established *forever.*

The glad tidings of this KINGDOM was to be preached among all nations, for a witness, before it should come.

God having sent Jesus Christ, the times of restitution of all things, which he had spoken of by the mouth of all his holy prophets, since the world began, must have now come.

The things that were made, that could be shaken, are now removed, and those things that could not be shaken now remain, and the KINGDOM is received, which could not be moved.

There were great voices in heaven, saying, The kingdoms of this world are become the KINGDOM of our Lord, and of his Christ; and he shall reign *forever.*

The time has come that God has rewarded his prophets, his saints, and all that fear his name, small and great; and has destroyed them which destroy the earth.

The saints now reign upon the EARTH, as John heard them say they should.

WHEN the saints shall see the signs of Christ's coming to judgment, THEN they shall know this KINGDOM of God is nigh at hand.

The redeemed of the Lord have now *returned,* and come to Zion, with songs and *everlasting* joy; and have obtained gladness. Sorrow and mourning have fled away.

None shall hurt nor destroy in all this holy mountain; for the EARTH is now full of the knowledge of the glory of the Lord, as the waters cover the sea.

The upright now dwell in the LAND, and the perfect remain in it.

Thus the righteous are *never* to be removed; and the wicked are *not* to inhabit the EARTH.

The Lord is now King forever and ever; and now the heathen are perished out of his LAND.

Now the Lord hath brought back the captivity of his people: Jacob is now rejoicing, and Israel is now glad.

All the ends of the WORLD now remember, and have turned unto the Lord: all the kindreds of the nations now worship before him.

The Lord has now saved his people, lifted them up, fed them, and blessed his inheritance *forever.*

War hath now ceased unto the end of the EARTH: the bow is broken, the spear is cut asunder, the chariot is burned in the fire.

God has appeared in his glory, and built up Zion; he has arisen and had mercy upon her; for the time to favor her, yea, the set time has come.

By the spirit of judgment and of burning, the Lord has now washed away the filth of the daughter of Zion, and purged the blood of Jerusalem.

The day has come that the branch of the Lord has become beautiful and glorious; and the fruit of the EARTH has become excellent and comely for them that are escaped of Israel.

David's greater Son is now on his throne, and his KINGDOM, to order it, and establish it, with judgment and justice, from henceforth even *forever:* of the increase and peace of which there will be *no end.*

The moon is now confounded, the sun ashamed, now that the Lord of hosts reigns in mount Zion and Jerusalem gloriously.

The Lord of hosts has now made unto all people in this mountain a feast of fat things, of wines on the lees, and of fat things full of marrow.

The face of the covering cast over all people, and the veil spread over all nations, is now, in this mountain, destroyed, by death being swallowed up of victory.

The Lord God has now taken away the rebuke, and wiped away the tears from the faces of his people, from off all the EARTH.

The day has now come when it is said, Lo, this is our God; we have waited for him: this is the Lord; we will be glad, and rejoice in his salvation.

Thy dead men, that dwelt in dust, have now awoke and arose, and now live and sing: for the earth hath cast out her dead.

The inhabitants of this LAND shall *never* say, I am sick: the people that dwell herein are forgiven of their iniquities.

Jerusalem's warfare is now accomplished, her iniquity is pardoned, and she hath now received of the Lord's hand double for all her sins.

God is now with his people, he has brought them from the east, and gathered them from the west; he has said to the north, give up, and to the south, keep not back; he has brought his sons from far, and his daughters from the ends of the earth.

The Lord has now comforted all the waste places of Zion; he hath made her wilderness like EDEN, and her desert like the garden of the Lord; joy, gladness, thanksgiving, and the voice of melody, are now found therein.

Jesus Christ, having seen the travail of his soul, is now satisfied.

Zion has arisen and shone; for her light has now come; for the Lord has risen upon her, and his glory is now seen upon her.

Whereas, Zion having been forsaken and hated, so that no man went through her, is now made an *eternal* excellence, a joy of many generations.

The fir-tree has now come up instead of the thorn, the myrtle-tree instead of the brier; which is now to the Lord for a name, for an *everlasting* sign, which shall not be cut off.

The sun no more gives light by day, neither for brightness shall the moon give light unto thee; but the Lord is unto thee an *everlasting* light, and thy God thy glory.

Zion has awoke and put on her strength; the holy city, Jerusalem, has put on her beautiful garment; for henceforth there will no more come unto her the uncircumcised and the unclean.

And the nations of them which are saved walk in the light of it, and the kings and nations of the earth have brought their glory and honor into it.

Violence will no more be heard in this LAND, wasting nor destruction within these borders; but these walls are now salvation, and these gates praise.

The gates of it are not shut at all by day, and there is no night here; no candle nor sun is needed, for the Lord God giveth them light; and they shall reign *forever* and *ever.*

GLORY, GLORY! What a constellation of glory, beauty, brightness, blessedness, immortality, have we seen in the above scripture passages! Only think of the place: the WORLD; the EARTH; NEW JERUSALEM; CANAAN; EDEN; ZION; BEULAH; *under* the whole heavens; *mountains* of Israel; your own LAND; &c., &c. Then of the King: GOD; LORD; Almighty; Lord of hosts; JESUS CHRIST; Father of Spirits; heavenly Father; &c., &c. Then think of the company; the WHOLE house of Israel; the Bride; the church of the first born; saints; the Lamb's wife; Zion of God; his people; saints of the Most High; Hephzibah; God's jewels; the beloved; the perfect; the upright; the righteous. Then think of walking in white, on pure gold; shining like the sun; go no more out; pulled no more up; no sickness, nor pain, nor sorrow; no tears, no death, no sighing; no setting sun; no waning moon; no tempting devil; no wicked ones; no wicked heart; no righteous self; walls of salvation; gates of praise; no night; no cold; no heat; no winds nor storms; the days of mourning ended; peace; tree of life; river of life; eating and drinking at Christ's table; her warfare accomplished; has awoke and put on strength; put on her beautiful garments; lift up their voice and sing; no briers nor thorns; nothing to hurt nor destroy; feast of fat things; wine well refined. Think, too, of the duration: eternal; everlasting; forever and ever; never go out; never removed. This is our millennium. We ask for no other; we wish for no better; we expect no other; the Bible speaks of no other; our faith can see no other; and there *is* no other.

Who are the inhabitants? First, all the young who die before they are accountable. In this item we get half of all that are born. Second, all idiots, if they have souls. Third, all who become insane before they become accountable. Fourth, all who are truly converted and hold out till death. The last three items are just so many more than half of all that ever live. With this view of it, which a child ten years old can understand, we see what a vast majority there will be saved over what are lost. The lost are said to be in number as the sand of the sea; but the saved, an innumerable company—a great multitude, which no man could number.

LAST CHANGE.

This state of things, both with the righteous and the wicked, continues until near the close of the time called in the twentieth chapter of Revelation a thousand years, be it longer or shorter; when the righteous are all called in from roaming over the vernal fields of the new earth, to the "beloved city," which is fifteen hundred miles in breadth, length and height; when, probably, for the first time, its gates of pearl swing too upon their massive hinges; when the Devil and all wicked spirits are let loose from the bottomless pit. The ashes and dust of "the rest of the dead" are raised, and their souls and bodies are reunited; and now, with Satan at their head, they come up on the breadth of the earth to battle, in number as the sands of the sea, and surround the "beloved city." But the Devil again deceives them; the same as he had done through their mortal life; and God drives the whole company into the lake of fire and brimstone, where they shall be tormented day and night *forever* and *ever.* And here, now, the written revelation of God closes up, and leaves Satan and all the wicked in the lake of fire and brimstone; God and all the saints in the New Jerusalem, upon the new earth.

CONCLUSION.

Reader, to which of these classes do you belong? and to which of these eternal destinies are you hastening? Oh! I entreat you to pause and think, before you take another step. Are you gratifying appetite, pride, vanity, temper, or lust? are you envious, covetous, avaricious, or ambitious? If you are, then you are in a fair way to be very soon "ashes, under the soles of the feet of the saints," and your soul shut up in the bottomless pit. Oh, delay not a moment, but give up your soul into the hands of Christ! Repent of, and forsake all your sins; believe in him; love him; obey him; delight in him and his people; pray without ceasing, in the closet, and in the family; deny self; seek the company of saints; shun the company of the scornful; and very soon you will join in the grand shout of victory, with all the redeemed, "Lo, this is our God; we have waited for him, and he will save us; this is the LORD." Amen and Amen.

THE ENDLESS KINGDOM,

Or Daniel's Fifth Universal Monarchy, which is to be "set up" (Dan. ii. 44) A. D. 1843.

BY THE AUTHOR OF "A CLUE TO THE TIME."

INTRODUCTION.

It is a matter of great astonishment to me, that every man does not see most plainly, from even a casual reading of the Bible, that God has never been able,—either by mercies the most miraculous, or judgments the most severe,—to make anything great and good out of poor, frail man. This awfully solemn, though humbling truth, is apparent from the "in the beginning" of Genesis, to the "Amen" of Revelations; for, indeed, it seems to me, that that man's sanity should be doubted, who, with a common knowledge of the Scriptures, does not see and believe this truth. May it not be confidently assumed, then, without the least fear of contradiction, that God never can, while man is man, ever make a church, kingdom, or world, out of such materials, anything like what he would have them to be?

A GLANCE OVER THE PAST.

And now, in looking over the horrid picture, we must, of necessity, be very brief. First, then, look at man in Eden, with every inducement to obey. Did he stand the test? No, but fell a victim to his own curiosity; and in about 1600 years true piety became extinct in the earth, with the exception of Noah and family: and now read the awful mandate of Jehovah—"I will destroy man, whom I have created, from the face of the earth." Next we see him, in about 120 years after the flood, saying, "let us build us a city, and a tower, whose top may reach unto heaven." But, says the Lord, "let us go down, and there confound their language, that they may not understand one another's speech;" and so they were scattered from this beautiful plain, over the face of all the earth. Next, in about 320 years after this, in the call of Abram, we see God making another effort to save the world from entire moral putrefaction. In 20 years after this, "the sun had risen upon the earth, and the Lord rained upon Sodom and upon Gomorrah brimstone and fire, and overthrew those cities:" another awful proof of the truth of our introduction. Next, in 430 years, we find the descendants of Abraham a nation of slaves to the idolatrous kingdom of Egypt; but God had now come down to deliver them, "and in the self-same day, the Lord did bring the children of Israel out of the land of Egypt by their armies." Next, in their 40 years' journey through the wilderness, notwithstanding the constant miracles of mercies, and wonderful deliverances, God was obliged to destroy their 600,000 fighting men, except Caleb and Joshua, besides women and children; even Moses, the meekest of men, could not be permitted to enter the promised land. At one time, in their journey through the wilderness, their iniquities came up so thick before God, that he threatened to destroy the whole nation, and make of Moses another; but he interceded for them, and they were spared. Now we find them safely located in the land of promise; but do we find them a believing, obedient people? So far from that, their kind Deliverer from Egyptian bondage is compelled to let the surrounding nations in upon them, goading and annoying them on every side, until in about 700 years, "Israel (i. e. the ten tribes) was carried out of their own land to Assyria unto this day:" and then, in about 120 years more, Judah was carried to Babylon, and the city and temple were both destroyed, and the Zion of God was made desolate; and after groaning in bondage for 70 years, God again set them up in their own land, built up their temple, city, and polity. Next, in about 450 years, the Babe of Bethlehem makes his appearance; and, says the great Owner of the vineyard, "they will reverence my Son." But what say the husbandmen? "Come, this is the heir; let us kill him, and the inheritance will be ours." The first part of this threat, they most effectually carried into execution; but they were foiled in the last; for, instead of that, they were left of God to their enemies. Everything peculiar in them was abandoned of God forever; the descendants of Abraham scattered to the four winds. "Lo we turn to the Gentiles," rang through the apostolic ranks; and God takes hold in earnest to raise up a pure church from the Gentile world, of such, and such only, as would worship him in spirit and in truth. The apostles went forth with their lives in their hands, the Holy Ghost working with them; and in about 30 years Paul could say "the hope of the Gospel, which was preached to every creature which is under heaven." Their success was great. But when popularity succeeded to persecution, and Constantine professed to be converted, true piety was nearly gone; and as soon as A. D. 538, Papacy commenced its bloody and hellish reign: and until the days of Wickliffe, Luther, Calvin and Melancthon, it had almost undisturbed possession of this world. But when these morning stars of the Reformation arose, the midnight of the dark ages was broken in upon, and the 1260 years of papal supremacy over the nations expired in 1798, and Daniel's "time of the end" of 45 years commenced; the church, having come out of her wilderness state, goes to work in earnest to finish up her work of "publishing the Gospel among all nations." The flight of the angel was now manifest in all directions; success crowned the efforts of the church, and "many were purified, and made white, and tried:" the "wicked are doing wickedly," and "the wise beginning to understand."

REMAINING TIME.

In our glance over the past, what have we seen, but one continued scene of mercies and judgments, on the part of God; and, on the part of man, the combination of the ferocity of the tiger, the folly of the idiot, and the obstinacy of the mule; penny-wise and pound-foolish; very careful about *nothing*, but very careless about *everything*. But will this awful state of things continue? Yes, unequivocally we answer, yes; while the blood of Adam runs in the veins of living men, and man is born of woman. That this state of things will continue until the second coming of Christ, is as certain as it is that the Bible is an inspired book. A few texts will now be quoted. "Let both (wheat and tares) grow together until the harvest; the harvest is the end of the world."—Matt. xiii. "I beheld, and the same horn (papacy) made war with the saints, and prevailed against them; until the Ancient of days came: and judgment was given to the saints of the Most High: and the time came that the saints possessed the kingdom."—Dan. vii. "And then shall that wicked (papacy) be revealed, whom the Lord shall destroy with the brightness of his coming."—2 Thess. ii. "How hardly shall they that have riches enter into the kingdom of God."—Luke xviii. "Because strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it."—Matt. vii. "In the world ye shall have tribulation."—John xvi. "These are they which came out of great tribulation." —Rev. vii. "And that we must through much tribulation enter the kingdom of God."—Acts xiv. "Not many wise men after the flesh, not many mighty, not many noble are called."—1 Cor. i. "Yea, and all that will live godly in Christ Jesus, shall suffer persecution."—2 Tim. iii. Now if these quotations from holy writ do not settle it at once, and forever, that the wicked will continue till the end; popery exist till Christ comes; few ever walking the narrow way at the same time; all that get into heaven must be through much tribulation; but few wise or mighty chosen; and then persecution the lot of all that live godly; then, I know of no words in our language that could express it. Where, then, is there a space for a thousand years' glorious rest for the church on this side of the judgment, that she has been dreaming of for 120 years back? Nowhere to be found; but common sense, observation, and Scripture, all combine to show, that it is not to be expected, until man comes up from the grave in the new creation.

JUDGMENT BEGINS.

The way is now prepared to see what the Bible teaches us will take place at the ushering in of the glorified KINGDOM. The transcendently glorious day, so cheering to the true saint, opens with the binding, shutting up, and sealing of Satan in the bottomless pit, with the souls of every man and woman who die without a pardon from the great God. Simultaneously with this, the souls of all who have fell asleep in Christ will be seen surrounding him in his return to earth; their bodies, in the meantime, having heard his call, have emerged from their dusty beds; when all who "wait, and come to the thousand three hundred and five and thirty days," will be "changed in a moment, in the twinkling of an eye," and "caught up together with them in the clouds, to meet the Lord in the air." Meanwhile, the scenes that are taking place over the entire surface of the earth, are best described by the inspired writers themselves. Isaiah, in the thirty-third and thirty-fourth chapters, says, "The people shall be as the burnings of lime; as thorns cut up shall they be burned in the fire: for it is the day of the Lord's vengeance." Also, "The streams of the earth shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch." Jeremiah, in the twenty-fifth chapter says, "The Lord shall give a shout, against all the inhabitants of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh: he will give them that are wicked to the sword, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth, even to the other end of the earth: they shall not be lamented, neither gathered, nor buried; but shall be dung upon the ground; for the Lord hath forsaken his covert, as the lion." Nahum, in the first chapter, says, "The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein." Malachi, in the fourth chapter, says, "All the proud, yea, and all that do wickedly, shall be stubble: the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. Ye shall tread down the wicked: for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." In the eleventh Psalm it says, "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest." In Deuteronomy, thirty-second chapter, it says, "A fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains." The fire having spent its fury; Satan shut up; every saint raised, or changed, and caught up; every wicked man and woman burnt to ashes, and their souls gone off, in awful crowds, to join their old master in hell; and now, in the emphatic language of Daniel, "The sanctuary is cleansed." The new heavens and the new earth of Isaiah, Peter, and John, "wherein dwelleth righteousness," now appear, in all the glory of the first Eden. Immediately after John saw the new heaven and new earth, he saw the holy city, New Jerusalem, descend from God out of heaven upon it; and then it was immediately said, "the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, where there shall be no more death, neither sorrow, nor crying, nor pain, for he had made all things new." And then follows these momentous words, "It is done." The way is now prepared to see what the Bible teaches us about this

GLORIOUS STATE.

God's KINGDOM is now come, and his will is done on Earth, as it was in heaven.

The stone that smote the image, and broke it to pieces, has now become a great mountain, or KINGDOM, and filled the whole Earth.

The God of heaven has now set up his KINGDOM, which shall *never* be destroyed. This KINGDOM shall not be left to other people; it has broken in pieces and consumed all others, and it will stand *forever.*

Thy sun will no more go down, neither will thy moon withdraw itself, for the Lord is now thine *everlasting* light, and the days of thy mourning are ended.

Now is given to the Son of man his dominion and glory, and a KINGDOM, that all people, nations, and languages should serve him.

Now we see how that flesh and blood do not inherit the KINGDOM of God.

His dominion is an *everlasting* dominion, which will not pass away, and his KINGDOM that which will not be destroyed.

Thy people are now all righteous; they will inherit the Land *forever;* a little one has now become a thousand, and a small one a strong nation; God has hastened it in his own good time.

For shame, they now have double; for confusion, they now rejoice in their portion; therefore in this Land they possess the double; *everlasting* joy shall be unto them.

The Redeemer yet lives, and now stands upon the earth: and now Job, in his flesh [i. e. spiritual body] sees God for himself.

God has now raised unto David a righteous Branch and a King; who should reign and prosper, and execute judgment and justice in the Earth: in whose days Judah is saved and Israel dwells safely, and whose name is THE LORD OUR RIGHTEOUSNESS.

The new covenant having been made with the house of Israel and Judah, and the "after days" having come, God has now put his law in their inward parts, and wrote it in their hearts, and is now their God, and they his people, and now they have no occasion to say to their neighbor, "Know the Lord," for all now know him, from the least to the greatest.

The KINGDOM, and dominion, and greatness of the KINGDOM, under the whole heaven, is now *given* to the saints of the Most High.

Fear not, little flock, for your Father's good pleasure has come, to *give* you the KINGDOM.

Thus, they that wait upon the Lord shall *inherit* the EARTH.

Now the righteous *inherit* the LAND, and shall dwell therein *forever.*

Now, all that are blessed of the Father, come, and *inherit* the KINGDOM prepared for them from the foundation of the WORLD.

Oh Israel, God has now opened your graves, and brought you up out of your graves, and put his Spirit in you, and ye live; and has placed you in your own LAND.

The whole house of Israel are now one nation, in the LAND, upon the mountains of Israel; are now saved out of all their dwelling-places, wherein they have sinned, and are cleansed: so they are his people, and he their God.

Now, they speak of the glory of his KINGDOM and talk of his power.

He will now make known to the sons of men the glorious majesty of his KINGDOM.

His tabernacle also is with them, and they are his people; yea, and he will be their God; now that his sanctuary is in the midst of them *for evermore.*

Now, the righteous *shine* forth as the sun in the KINGDOM of their Father.

The wise now *shine* as the brightness of the firmament; and those that have turned many to righteousness, as the stars *forever* and *ever.*

I have now planted them upon their land, and they shall *no more* be pulled up out of their land, which I have given them, saith the Lord thy God.

The Lord God has now given Messiah the throne of his Father David, who must reign over the house of Jacob *forever;* for of his KINGDOM there will be *no end.*

For the sceptre of his KINGDOM is a right sceptre.

The day has now come that the light is not clear nor dark; but known to the Lord as one day: not day, nor night; but at evening time it is light.

Living waters now flow out from Jerusalem; for the Lord is now King over all the EARTH: there is now one Lord, and his name one.

The least one in this KINGDOM is greater than was John the Baptist, while in the flesh.

Now the righteous are recompensed in the earth.

Jesus Christ, having broken the heathen with a rod of iron, and dashed them in pieces like a potter's vessel, has now received the uttermost parts of the EARTH for his possession.

This nobleman, who has been into a far country, to receive for himself a KINGDOM, has now returned, having received his KINGDOM.

Jesus Christ will now fulfil his promise of drinking the fruit of the vine, new, with his people, in his Father's KINGDOM.

The day has come that there is no more the Canaanite in the house of the Lord of hosts.

Daniel has gone his way, and rested, and now stands in his lot.

Jesus Christ went throughout every city and village, preaching and showing the glad tidings of this KINGDOM of God.

Blessed are all those who shall eat bread in this KINGDOM.

They are now mine, saith the Lord of hosts, in this day that I have made up my jewels; I will now spare them, as a man spareth his own son that serveth him.

The Sun of righteousness has now risen, with healing in his wings, upon those that fear his name, and they have grown up and gone forth, as calves of the stall.

The saints of the Most High have now taken the KINGDOM, and possess the Kingdom *forever,* even *forever* and *ever.*

Jesus Christ made an appointment with his disciples to eat and drink with him at his table in this KINGDOM, as his Father had appointed unto him.

The promise to Abraham, that he should be the heir to the WORLD, is now fulfilled, by his taking possession of the true CANAAN, with all his seed for an *everlasting* inheritance.

The seed of David, which should proceed out of his bowels, is now set up, house and throne; and his KINGDOM established *forever.*

The glad tidings of this KINGDOM was to be preached among all nations, for a witness, before it should come.

God having sent Jesus Christ, the times of restitution of all things, which he had spoken of by the mouth of all his holy prophets, since the world began, must have now come.

The things that were made, that could be shaken, are now removed, and those things that could not be shaken now remain, and the KINGDOM is received, which could not be moved.

There were great voices in heaven, saying, The kingdoms of this world are become the KINGDOM of our Lord, and of his Christ: and he shall reign *forever.*

The time has come that God has rewarded his propheis, his saints, and all that fear his name, small and great; and has destroyed them which destroy the earth.

The saints now reign upon the EARTH, as John heard them say they should.

WHEN the saints shall see the signs of Christ's coming to judgment, THEN they shall know this KINGDOM of God is nigh at hand.

The redeemed of the Lord have now *returned,* and come to Zion, with songs and *everlasting* joy; and have obtained gladness. Sorrow and mourning have fled away.

None shall hurt nor destroy in all this holy mountain; for the EARTH is now full of the knowledge of the glory of the Lord, as the waters cover the sea.

The upright now dwell in the LAND, and the perfect remain in it.

Thus the righteous are *never* to be removed; and the wicked are *not* to inhabit the EARTH.

The Lord is now King forever and ever; and now the heathen are perished out of his LAND.

Now the Lord hath brought back the captivity of his people: Jacob is now rejoicing, and Israel is now glad.

All the ends of the WORLD now remember, and have turned unto the Lord: all the kindreds of the nations now worship before him.

The Lord has now saved his people, lifted them up, fed them, and blessed his inheritance *forever.*

War hath now ceased unto the end of the EARTH: the bow is broken, the spear is cut asunder, the chariot is burned in the fire.

God has appeared in his glory, and built up Zion; he has arisen and had mercy upon her; for the time to favor her, yea, the set time has come.

By the spirit of judgment and of burning, the Lord has now washed away the filth of the daughter of Zion, and purged the blood of Jerusalem.

The day has come that the branch of the Lord has become beautiful and glorious; and the fruit of the EARTH has become excellent and comely for them that are escaped of Israel.

David's greater Son is now on his throne, and his KINGDOM, to order it, and establish it, with judgment and justice, from henceforth even *forever:* of the increase and peace of which there will be *no end.*

The moon is now confounded, the sun ashamed, now that the Lord of hosts reigns in mount Zion and Jerusalem gloriously.

The Lord of hosts has now made unto all people in this mountain a feast of fat things, of wines on the lees, and of fat things full of marrow.

The face of the covering cast over all people, and the veil spread over all nations, is now, in this mountain, destroyed, by death being swallowed up of victory.

The Lord God has now taken away the rebuke, and wiped away the tears from the faces of his people, from off all the EARTH.

The day has now come when it is said, Lo, this is our God; we have waited for him: this is the Lord; we will be glad, and rejoice in his salvation.

Thy dead men, that dwelt in dust, have now awoke and arose, and now live and sing: for the earth hath cast out her dead.

The inhabitants of this LAND shall *never* say, I am sick: the people that dwell herein are forgiven of their iniquities.

Jerusalem's warfare is now accomplished, her iniquity is pardoned, and she hath now received of the Lord's hand double for all her sins.

God is now with his people, he has brought them from the east, and gathered them from the west; he has said to the north, give up, and to the south, keep not back; he has brought his sons from far, and his daughters from the ends of the earth.

The Lord has now comforted all the waste places of Zion; he hath made her wilderness like EDEN, and her desert like the garden of the Lord; joy, gladness, thanksgiving, and the voice of melody, are now found therein.

Jesus Christ, having seen the travail of his soul, is now satisfied.

Zion has arisen and shone; for her light has now come; for the Lord has risen upon her, and his glory is now seen upon her.

Whereas, Zion having been forsaken and hated, so that no man went through her, is now made an *eternal* excellence, a joy of many generations.

The fir-tree has now come up instead of the thorn, the myrtle-tree instead of the brier; which is now to the Lord for a name, for an *everlasting* sign, which shall not be cut off.

The sun no more gives light by day, neither for brightness shall the moon give light unto thee; but the Lord is unto thee an *everlasting* light, and thy God thy glory.

Zion has awoke and put on her strength; the holy city, Jerusalem, has put on her beautiful garment; for henceforth there will no more come unto her the uncircumcised and the unclean.

And the nations of them which are saved walk in the light of it, and the kings and nations of the earth have brought their glory and honor into it.

Violence will no more be heard in this LAND, wasting nor destruction within these borders; but these walls are now salvation, and these gates praise.

The gates of it are not shut at all by day, and there is no night here; no candle nor sun is needed, for the Lord God giveth them light; and they shall reign *forever* and *ever.*

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Reader, to which of these classes do you belong? and to which of these eternal destinies are you hastening? Oh! I entreat you to pause and think, before you take another step. Are you gratifying appetite, pride, vanity, temper, or lust? are you envious, covetous, avaricious, or ambitious? If you are, then you are in a fair way to be very soon "ashes, under the soles of the feet of the saints," and your soul shut up in the bottomless pit. Oh, delay not a moment, but give up your soul into the hands of Christ! Repent of, and forsake all your sins; believe in him; love him; obey him; delight in him and his people; pray without ceasing, in the closet, and in the family; deny self; seek the company of saints; shun the company of the scornful; and very soon you will join in the grand shout of victory, with all the redeemed, "Lo, this is our God; we have waited for him, and he will save us; this is the LORD." Amen and Amen.

THE MIDNIGHT CRY!

VOLUME I. NEW-YORK, MONDAY, NOVEMBER 28, 1842. NUMBER 10.

"Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. DAILY—NO. 36 PARK-ROW. PRICE TWO CENTS.

Written for the Midnight Cry.

RESTORATION of the KINGDOM to ISRAEL—

A Lecture, delivered by Josiah Litch, at the Second Advent Camp-meeting at Salem, Massachusetts, and repeated at Newark, N. J.

Acts 1: 6, 7—"When they, therefore, were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times and seasons which the Father hath put in his own power."

PART II.

II. THE SUBVERSION OF THE KINGDOM—WHEN, AND FOR WHAT CAUSE.

Although God promised unconditionally and by an oath to perpetuate David's throne, kingdom, and seed *eternally*; yet the temporal succession was conditional. "Yet so that *thy children* take heed to their way to walk before me as thou hast walked before me." Again, "If thy children transgress my law," &c., "then will I visit their transgressions with a rod, and their iniquities with stripes; nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail." The Lord also made the same covenant with Solomon, 1 Kings, 9: 2—7, "The Lord appeared to Solomon the second time, as he had appeared unto him at Gibeon. And the Lord said unto him, I have heard thy prayer and thy supplication that thou hast made before me. I have hallowed this house, which thou hast built, to put thy name there forever; and mine eyes and my heart shall be there perpetually. And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments; then will I establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel. *But* if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them; then will I cut off Israel out of the land which I have given them; and this house which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a by-word among all people." The conditions of this covenant are plain. If Solomon and his children were obedient, his throne should continue, and the promise to David, "There shall never fail thee a man upon the throne of Israel." But if either he, or his children, turned from God's commandment, "*Then will I cut off Israel out of the land which I have given, and Israel shall be a proverb and a by-word among all people.*" Solomon violated that covenant, and the kingdom was rent from his son. 1 Kings, 11: 6, 9, 13, "And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father. And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared to him twice. And had commanded him concerning this thing, that he should not go after other gods; but he kept not that which the Lord commanded. Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake; but I will rend it out of the hand of thy son. Howbeit, I will not rend away all the kingdom, but will give one tribe to thy son, for David my servant's sake, and for Jerusalem's sake which I have chosen." When the ten tribes were rent from the house of David and given to Jeroboam it was with this declaration on the part of Jehovah: "And I will afflict the seed of David, but not forever." 1 Kings, 11: 39.

After Solomon's death, Rehoboam his son reigned in his stead in Jerusalem. He oppressed the house of Israel and the ten tribes revolted from him, and left only Judah and part of Benjamin to the house of David. Rehoboam reigned over them in Jerusalem on the throne of David, and Jeroboam reigned over Israel in Samaria. Hoshea, was the last king of the ten tribes, and was carried captive by the king of Assyria, B. C. 742. 2 Kings, 17: 1--6, 13-23. "In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah, to reign in Samaria over Israel nine years. And he did that which was evil in the sight of the Lord, but not as the kings of Israel that were before him. Against him came up Shalmaneser king of Assyria, and Hoshea became his servant, and gave him presents. And the king of Assyria found conspiracy in Hoshea, for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year, therefore the king of Assyria shut him up, and bound him in prison. Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes. Yet the Lord testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments, and my statutes, according to all the law which I commanded your fathers and which I sent to you by my servants the prophets. Notwithstanding, they would not hear, but hardened their necks, like to the necks of their fathers, that did not believe in the Lord their God. And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the Lord had charged them, that they should not do like them. And they left all the commandments of the Lord their God, and made them molten images, even to calves, and made a grove, and worshipped all the host of heaven, and served Baal. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger. Therefore the Lord was very angry with Israel, and removed them out of his sight; there was none left but the tribe of Judah only. Also Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made. And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hands of spoilers, until he had cast them out of his sight. For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drove Israel from following the Lord, and made them sin a great sin. For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them. Until the Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day."

The supremacy of Judah was broken, B. C. 677, in the days of Manasseh, king of Judah. 2 Chron. 33: 9—11. "So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the Lord had destroyed before the children of Israel. And the Lord spake to Manasseh, and to his people; but they would not hearken. Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon." This was the first time the whole house of Israel was entirely broken. Judah had previously been afflicted, and Israel remained independent—Israel had been in bondage, and Judah remained independent. But at the time of Manasseh's captivity, Israel had also been broken, that it was no more a people; and Judah also went into captivity. Manasseh repented, and was reprieved and restored as a tributary to his kingdom. From that time, the house of David never regained its independence. Kings, however, of the house of David, continued to reign on David's throne in Jerusalem, as tributaries to Assyria and Babylon, until the captivity of Zedekiah, king of Judah. 2 Kings 24: 18—20; and 25: 1—10. "Zedekiah was twenty and one years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah. And he did that which was evil in the sight of the Lord, according to all that Jehoiakim had done. For through the anger of the Lord it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon. And it came to pass, in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar, king of Babylon, came, he and all his host, against Jerusalem, and pitched against it; and they built forts against it round about. And the city was besieged unto the eleventh year of king Zedekiah. And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land. And the city was broken up, and all the men of war fled by night, by the way of the gate between two walls, which is by the king's garden: (now the Chaldees were against the city round about:) and the king went the way toward the plain. And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him. So they took the king, and brought him up to the king of Babylon, to Riblah; and they gave judgment upon him. And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon. And in the fifth month, on the seventh day of the month, (which is the nineteenth year of king Nebuchadnezzar, king of Babylon,) came Nebuzaradan, captain of the guard, a servant of the king of Babylon, unto Jerusalem: And he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire. And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about."

This ended the temporal dynasty of David's house. When Nebuchadnezzar came up and besieged Jerusalem, and took it, God, by the mouth of Ezekiel, pronounced its doom. Ezek. 21: 25—27. "And thou, *profane, wicked prince of Israel*, whose day is come, when iniquity shall have an end; thus saith the Lord God, REMOVE THE DIADEM, AND TAKE OFF THE CROWN; this shall not be the same: exalt him that is low, abase him that is high. I WILL OVERTURN, OVERTURN, OVERTURN IT; AND IT SHALL BE NO MORE UNTIL HE COME WHOSE RIGHT IT IS; AND I WILL GIVE IT HIM."

It was under this doom Zedekiah was carried away to

Babylon; and since then, no king of David's house has reigned in Jerusalem. *The kingdom was subverted under Hezekiah, by the hand of Nebuchadnezzar*, B. C. 588. *The cause of it was God's indignation at their sins.* It was on this account that God gave his people into the hand of the Assyrians, and is thus declared by Jehovah, Isa. 10 : 5—7, "*O Assyrian, the rod of mine anger;* AND THE STAFF IN THEIR HAND IS MINE INDIGNTION. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down as the mire of the streets. Howbeit, *he* meaneth not so. But it is in his heart to destroy and cut off nations not a few." Had it not been for God's INDIGNATION, the Assyrian and Chaldean could not have prevailed against Israel.

Under the Medo-Persians, the government of Israel was restored, but as a tributary government. See Neh. 9 : 32—37.

We learn from this passage, that from the times of the kings of Assyria to that day, Israel had been in a state of suffering; and that they were then servants to the kings who were over them. Those kings had dominion over their bodies, and over their cattle, and they were distressed at the pleasure of those kings.

This sentiment was uttered when the kings of Persia had at their own expense ordered the temple at Jerusalem to be rebuilt, the worship of God restored and maintained, and had granted an order of protection to the Jews in the enjoyment of all their privileges. Yet they were servants in their own land. And they ever after remained tributary to or dependent on some one of the great Gentile nations, except when in a state of actual rebellion against their enemies to throw off the yoke.

When Christ was born, even David's royal house went up to Bethlehem to be taxed. When he was crucified, the Jews acknowledged no king but Cæsar. That they have never regained their liberty since then, is too notorious to need remark.

The Christian church is equally in bondage with the Jews. True, Christians have equal privileges with others in the various governments where they live; but they have no political and civil government of their own. Daniel and his companions in Babylon, were exalted to political power next the king; still they were in bondage. When the king made an image, and called on all his subjects to worship it, they could refuse to do so, to be sure, but only on condition that they should go into the burning fiery furnace. They did refuse, and went into the fire. Thus, the Christian is at liberty to obey the law of God in preference to human laws. But life, limb, liberty or property, must pay for his temerity. As long as we, as Christians, can go along with those laws, they are not felt; but let them but come in collision with our conscience and the laws of God, and the iron enters the soul. All Christians are, as Nehemiah was, (under the kings and governments where they reside,) servants;—they have dominion over our bodies and property. If it be said, in our own government, Christians have a controling influence in consequence of the elective franchise, and can model the government as they please through the ballot-box: it is answered—true, if they could out-vote the world, and were united among themselves—neither of which is true. They are but a moiety of the people. If all Christians could be gathered in one body, they might become independent of the world; but this is not the case; they are scattered all over the earth—"The power of the holy people" is "*scattered.*" Dan. 12: 7. And until Michael begins his reign, they will never be delivered from their dispersion. They must be in political bondage until then. But *the Son will then make them free*, and they "*shall be free indeed.*" The Jews, when this sentiment was uttered by the Saviour, resented it, saying, "*We be Abraham's seed, and were never in bondage to any man! And how sayest thou the Son shall make you free?*" So, in all probability, will many American Christians scorn the thought in the same way. But it is true, nevertheless. It was on this principle that Christ directed Peter to take a fish, find a piece of money in his mouth, and give it to Cesar's tax-gatherer—"*Lest we should offend them.*" So should all Christians be good and peaceable subjects of the governments under which they live, far as as they can with a good conscience. When they cannot do that, do as the worthies in Babylon, obey God and suffer the human penalty.

Our Sovereign is the rightful heir of all the kingdoms of the world, but is now an exile, and his dominion is in the hand of the usurper. But he will come, and in due time bind the strong man, and cast him out, and then he will spoil his goods, and take possession of his house.

To be continued.

THE MIDNIGHT CRY.

MONDAY, NOVEMBER 28, 1842.

LECTURE THIS AFTERNOON AND EVENING.

Brother Miller will lecture (probably for the last time in this city) at the corner of Catharine and Madison sts., this afternoon at 3 o'clock, and this evening at 7.

Bros. Miller and Himes, closed their lectures in New Haven Saturday evening last at 9 o'clock, P. M. At 10, they took the boat for this city, and arrived in season for meeting yesterday. Bro. Himes lectured in the morning at the corner of Catharine and Madison sts., and in the afternoon, to the congregation of Bro. Jacobs, in Attorney street. Bro. Miller lectured afternoon and evening at the corner of Madison and Catharine streets, to crowded houses. At the close of the evening lecture about 20 came to the altar for prayer. The work of the Lord is reviving.

Bro. Miller leaves this city to-morrow evening for Low Hampton, N. Y.

A Quandary.—We are informed, from an authentic source, that the four congregational clergymen of Hartford, Ct., met a short time since, and appointed one of their number, the Rev. Mr. Sprague, to collect the evidence contained in the Bible in favor of a temporal millennium, and deliver the result in the form of a lecture. After examining the question for a week, he acknowledged that he could not find satisfactory evidence in the Bible to prove a temporal millennium; and Dr. Bushnell acknowledged that he came to the same conclusion a year ago. The question was then abandoned, and no lecture preached upon the subject.

It is thus that this *fable* is abandoned upon investigation by those who have long given implicit confidence to the theory. But when it is thus found not to be contained in the word of God, why do not our ministers be honest with those who are relying upon their teachings, and undeceive them in that respect, that they may no longer flatter themselves that a long temporal millennium will intervene between the present time and the coming of Christ? And why will not all who are stationed as watchmen on the walls of Zion examine the Bible for themselves in reference to this question, that they may know the truth whereof they teach, and not depend on the traditions of others? Those who refuse thus to examine or hesitate in proclaiming their honest convictions of what they find to be the truth, incur a fearful responsibility; and souls are hanging upon their faithfulness in these respects.

The Lectures in New Haven closed on Saturday evening last. They were very fully attended during the entire course; and the interest manifested by the intelligent and candid portion of the community afforded hope that our labors were not in vain in the Lord.

The meeting continued seven days. Three meetings were held on each day. The morning was devoted to a Bible Class;—the afternoon and evening to lectures. Some of the most important points of the doctrine of the Second Advent were taken up in the Bible Class, and examined. Light was elicited on the subjects of the "Two Resurrections," the "Visions of Daniel," the "Return of the Jews," etc. Many of the students in that place were in attendance. Some of them took part in the exercises. Considering the nature of their studies and the fact, that they knew little or nothing of our real *sentiments*, their questions and criticisms were respectful, and we doubt not the discussions will result in good. We learn that many of the students are now examining the subject in good earnest, and mean to know the truth of the matter. We furnished them with a full library.

The citizens attended very generally, notwithstanding they were warned to keep away by some of the newspapers and the pulpits. But few of the city clergymen attended. Many, however, came in from the neighboring towns; some of whom have embraced the faith, and intend to preach it.

The newspapers, as usual, had considerable to say. Some of their articles were very fair and candid, but most of them consisted of a *tissue of misrepresentations.*

Our meetings, as stated in a former number, were held in the Methodist church. Brother Law, the pastor in charge, with his people, received us, and treated us in the kindest manner. They are now looking at the subject candidly; and many are deeply interested in it. But the best of all is, that several backsliders were reclaimed, and a number of sinners converted to God. A most deep and solemn impression, we think, was made upon the community at large on the necessity of being ready to *meet Christ at his coming.*

A CURIOUS PERFORMANCE.

A remarkable lecture against the doctrine of Christ's coming at hand, was delivered at the church corner of Norfolk and Broome streets, last evening. We shall reply to some of its absurdities and inconsistencies, to-morrow, and show that its Reverend author was somewhat mistaken when he thought he had demolished our arguments.

Watch! Watch!! Watch!!!

The instructions of our blessed Lord, and of his apostles, recorded in the New Testament, are replete with admonitions calculated to stir up the pure minds, not only of the beloved disciples of their own times, but the minds also of all who should come after them, and particularly of those living at the eventful epoch in which the lot of the present generation is cast.

We often hear professed disciples hold language like the following: "It's none of my business when the Lord comes! I've nothing to do with it! If I'm *ready* it's no matter *when* he comes!" Indeed! then the Lord Jesus and the apostles have left upon record a great many words which such individuals would call "breath spent in vain." They would have told Christ, probably, had they lived in the days of his flesh, and been among his auditors, "To *watch* for thy coming is none of our business; we calculate to be ready, but we don't care to know the *time* of thy coming!" We would advise such to take their scissors and clip out all such passages as the following, from their Teataments, as unnecessary.

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all those things which shall come to pass, and to stand before the Son of Man." Luke, 21: 36.

"And what I say unto you, I say unto all,—Watch." —Mark, 13: 37.

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares."—Luke, 21: 34.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive, and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. *Wherefore, comfort one another with these words!*—2 Thess. 4 : 16—18.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all children of the light, and the children of the day: We are not of the night, nor of darkness. Therefore, let us not sleep as do others, but let us *watch* and be sober.—2 Thess. 5 : 4—6.

"Seeing, then, that all these thinsg shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, LOOKING for, and HASTING unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless, we, according to his promise, LOOK for new heavens and a new earth, wherein dwelleth righteousness —2 Peter, 3 : 11—13.

Now, in all candor we ask, of what possible use the foregoing passages, and many others of similar import can be to those who care not to know anything about the time when their heads are to be graced with that glorious "crown of righteousness" which is "laid up" for all who love Christ's "appearing?" They have nothing to *look*, *watch*, or *wait* for. They are satisfied now, and hence have no need to say, "When I awake in thy likeness, *then* shall I be satisfied." They belong not to that class to whom Paul says: "For ye have need of patience, that after ye have done the will of God, ye might receive the promise For yet a little while, and he that shall come will come, and will not tarry." O, no; Paul would be a very unpopular preacher now-a-days. He would find access to but few of our modern pulpits. His exhortations to "wait for the Lord from heaven," would be considered altogether superfluous and uncalled for. "Why, Paul," many would say to him, "you talk just like the Millerites; they are all the time harping t about *waiting*, *watching*, and *looking* for the glorious appearing of the great God and our Savior, Jesus Christ. Yes, they are dinging away continually upon that subject of which you wrote to the Thessalonians, where you told them not to suppose that the day of Christ was *then* at hand, because, certain important events you told them must transpire first, such as a great falling away—the revelation of the man of sin, &c, but now, because these events *have* come to pass, they say we must LOOK for the coming of the Lord. But we think it is of no consequence *when* he comes, providing we are *ready*."

O, that those who make use of this miserable pretext to evade immediate preparation, might understand that to be *ready*, they must *love the appearing* of Christ, and if they love his appearing, they will assuredly be *looking* for it; for it is impossible that a man should be *indifferent* and *careless* about a thing that he *ardently loves*.

O. S.

Result of Candid Inquiry.—A company of Ministers in New Hampshire met to investigate the Scriptures on the subject of Christ's coming. They published the result as follows:

Agreeably to the call of elder P. Clark and others, published in the Morning Star of the 14th ultimo for the purpose of investigating the subject of the Second Advent of our Lord Jesus Christ, the following brethren assembled in conference at the Freewill Baptist Meeting House, at Pittsfield, N. H. on September 21st, viz: P. Clark, J. E. Davis, D. P. Cilley, J. Meader, T. Sanborn, J. Knowles, M. Clark, Wm. Swain, J. Morrell, S. P. Fernald, A, Simpson, J. McTrickey, J. Harvey, M. R. Hopkins, W. D. Johnson, J. Kimball.

After a careful and thorough investigation, according to the best of our ability, of the 2d, 7th, 8th, 9th, 11th, and 12th chapters of the prophecy of Daniel, and the 2d chapter of 2 Thessalonians, in connection with the works of Mr. Folsom and Professor Stuart, which investigation continued three days, in the greatest harmony, the following resolutions were adopted by the conference, *as the opinion of the conference, viz*:

1. That the four parts of the image seen by Nebuchadnezzar in his dream, and the four beasts seen by Daniel in his vision, represent the Babylonian, Medo-Persian, Grecian and Roman kingdoms.

2. That the kingdom of God is to be set up during the divided state of the Roman kingdom. *in which state it was not*, when Christ commenced his ministry.

3. That the term "*man of sin*," used by Paul, 2 Thess. ii. 4, and the term "*little horn*," used by Daniel in the 7th chapter of his prophecy, refer to one and the same thing; and that as that man of sin *had not been revealed* A. D. 54, when Paul wrote his epistle to the Thessalonians, and that as *Antiochus Epiphanes died B. C.* 164, 218 *years before Paul wrote the above epistle*, the terms "man of sin and little horn" CANNOT refer to Antiochus Epiphanes.

4. That the term "2300 days," in Dan. viii. 14, is used to designate 2300 years in the accomplishment of the events referred to, that the 70 weeks of Dan. ix. 24, are the first part of the same, that the entire vision terminates A. D. 1843.

4. That the sanctuary to be cleansed, Dan. viii. 14, means Palestine, or "the land of promise."

6. That the 7th chapter of Daniel teaches plainly, that the little horn there spoken of, will make war with the saints and prevail against them, until Jesus Christ appear personally at the judgment of the great day: consequently that there can be no millennium prior to that day. And that the parable of the wheat and the tares in Matt. 13th chapter, teaches us plainly the sentiment that there can be no millennium prior to the end of this world.

6. That we recommend to our brethren a candid and prayerful examination of the subject of the Second Advent of Jesus Christ, A. D. 1843.

7. That it is *safe* and *right*, for all Christian ministers who believe that the Second Advent of Christ will take place A. D. 1843, to preach or lecture upon the subject of the Second Advent at such times and places as they deem proper: provided, nevertheless, that such discourses do not interfere with their regular pastoral duties, and conformity to the vows under which they are placed to the several denominations with which they stand connected.

After the adoption of the above, the conference voted to have these proceedings signed by the chairman and secretary of this conference, and that these proceedings, thus signed, be forwarded to the Morning Star and Signs of the Times for publication.

PETER CLARK, Chairman.
Jesse Meader, Secretary.
Pittsfield, Sept. 23, 1842.

For the Midnight Cry.

Coming of Christ.

Lo, the Saviour is coming, with bright clouds descending,
Who once bled for sinners, by sinners was slain!
With thousands of thousands of seraphs attending,
Which swell the loud chorus and join in the train.

The islands, the hills, the seas and the mountains,
The heavens and the earth in confusion retire;
Creation astonished, and nature confounded,
The air is ignited, the world is on fire.

Hark! Gabriel's shrill trumpet the sepulchres rending,
The lightnings are flashing and piercing the sky;
The living and dead, in Christ Jesus ascending,
And mounting to meet their Redeemer on high.

While all who've been running in open rebellion,
And slighting his love, when the world's all on flame,
Will cry for the rocks and the mountains to hide them
From the presence of God and the wrath of the Lamb.

O shout, my dear brethren, that day long expected
Is coming—redemption through Jesus is nigh;
No longer oppressed, no longer rejected,
All tears, by our Lord, will be wiped from each eye!

H. R. N.

BOOKS, PAMPHLETS, AND CHARTS.

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BIBLE DICTIONARY.

EXPLANATION OF PROPHETIC FIGURES.

Grass, means people, as green the righteous, dry or stubble the wicked. Isa. xi. 6, 7, 8. 1 Pet. i. 24. Rev. viii 7. ix. 4.

Hail, denotes wars, slaughter and desolation, by some Northern government. Isa. xxviii. 2, 17. xxx. 30, 32. Rev. viii. 7.

Hand. Symbol of action and labor. Isa. x. 13. xlviii. 13. Rev. xx. 1. Dan. viii. 25.

Harlot. An idolatrous community, or church. Isa. i. 21. Jer. iii, 1—8. Rev. xvii. 5.

Harvest. The gathering of men to their final destiny Matt. xiii. 39. Jer. li. 33. Joel iii. 13.

Head The supreme power of the object. Dan. ii. 38. Eph i. 22. Rev. xix. 12.

Hurt. Anger, calamity. Deut. xxix 24. Ezek. iii. 14. Rev. xvi. 9.

Heaven. Government of God with his people. Deut. xi. 21. Isa xlix. 13. Matt. xvi. 19. xxv. 1. 14. Dan vii. 18, 22.

Hill. Kingdoms. Isa. ii. 2. v. 25. Mic. vi. 1, 2.

Horn. Kings. Dan. vii. 24. viii. 20, 21. Rev. xvii. 12, 16.

Horse. War and conquest. Prov. xxi. 31. Jer. viii. 6. *White*, victory. Rev. vi. 2. xix. 11. *Black*, distress and calamity. Rev. vi. 5.

SECOND ADVENT BOOK DEPOSITORY IN NEW YORK.

The subscriber has opened a room at *the Brick Church Chapel, No. 36 Park Row, up stairs*, where he will keep constantly on hand a full supply of all the Second Advent publications, wholesale and retail; where he is also publishing the "Signs of the Times,"—weekly—(located in Boston,) and "The Midnight Cry,"—daily. Those from the country who may wish to procure publications on this subject, will find a great variety and a full supply at all times at this office.

J. V. HIMES.

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THE MIDNIG[illegible] CRY

Is published every afternoon at 36 [illegible] Row, up stairs, by J. V. Himes, assisted by L. D. F[illegible] Southard. All letters and communications for the [illegible] [illegible]uld be directed to J. V. Himes, New York City, post [illegible]

THE GLORY OF GOD IN THE EARTH.

A SERMON—BY CHARLES FITCH.

NUMBERS xiv. 21.—"But as truly as I live, all the earth shall be filled with the glory of the Lord."

This oath of God must be fulfilled: for "not one good thing of all that the Lord hath spoken" can fail. Thanks to the name of the Lord, the full accomplishment of every letter of this oath is, like the eternal existence of Him who uttered it, an absolute, unfailing certainty; and in the certainty that all this must be brought to pass, there is enough to wake earth and heaven to song. All this Isaiah beheld in vision, when he "saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts—THE WHOLE EARTH IS FULL OF HIS GLORY."

That day must be seen. That it never has been seen, all will admit. The glory of the Lord, which is thus to fill the earth, unquestionably includes his perfect holiness. This is the glory which the seraphim are represented as beholding and praising. Zechariah foretells the same time, when "holiness to the Lord shall be written upon the bells of the horses, and when every pot in Judah and in Jerusalem shall be holiness to the Lord." Now if all the earth is to be full of the glory of the Lord, then the hearts of all men must be filled with holiness; so that, as under the influence of Satan, "every imagination of the thoughts of men's hearts has been only evil and that continually," the time will come, when every imagination of the thoughts of men's hearts, shall be holiness to the Lord, and that continually. Now this, all this, must be true of every individual on the face of the earth; for his will is to be done in earth as it is in heaven, and all shall know him, "from the least of them even unto the greatest of them;" so that "none shall say to neighbor or brother, know thou the Lord." Until holiness shall thus become complete and universal, it cannot be said that God's will is done in earth as in heaven, or that there is no occasion to say, "Know thou the Lord." Just so far as sin remains, the earth is filled with the glory of Satan, for he it is, who reigns in the children of disobedience.

With regard to the manner in which these glorious predictions are to be fulfilled, there are two views entertained by different classes of the Lord's professed people.

Some are expecting that the gospel will prevail in the earth, previous to Christ's coming, until all shall know the Lord, from the least of them, even to the greatest of them—i. e. all mankind shall be so converted and sanctified to God, that his will shall be done in the earth, in the heart and life of every individual, as it is done in heaven. All this must be accomplished, since God has covenanted to "sprinkle clean water upon them, and to cleanse them from *all their filthiness and from all their idols.*" Now when this is done in all the earth, then, and not till then, will God's oath be fulfilled, and all the earth be filled with his glory. Those who expect that all this will be accomplished by the gospel previous to Christ's coming, expect that after the gospel has thus prevailed, there will be an apostacy, of such long continuance, and of such general prevalence, that when he shall appear, he will find the world as it was before the flood, and as the inhabitants of Sodom and Gomorrah; and that these wicked ones will then be cut off from the earth, and the earth itself be destroyed, and be no more.

Now that there can be no such universal prevalence of the gospel in this world previous to Christ's coming, when all shall know the Lord, from the least of them even to the greatest of them, and God shall sprinkle clean water upon them, and cleanse them from all their filthiness and from all their idols, and thus fill all the earth with his glory, is absolutely certain, from what Christ has taught us in the parable of the tares of the field. We there learn that the children of the kingdom, and the children of the wicked one, are to grow together, UNTIL THE END OF THIS WORLD, like wheat and tares until the harvest. And since the earth cannot be filled with the glory of the Lord, while the children of the wicked one are in it, and they are to remain in it until the *end of this world*, when the Son of man, at his coming, shall send his angels and gather out of his kingdom all things that offend, and them that do iniquity, and cast them into a furnace of fire; it is plainly a matter of absolute certainty, that the gospel never will prevail, before the end of this world, so as to fill all the earth with the glory of the Lord.

Again: Christ said, "*My kingdom is not of this world.*" This ought to satisfy any reasonable mind, who looks at it, that his kingdom is not to come *in this world*, so that the will of God shall be done on earth as it is in heaven.

Again: We are told in the 7th chapter of Daniel, of a wicked power that shall *make war with the saints and prevail against them* until the Ancient of Days shall come, i. e. Christ. Here, therefore, it is also rendered absolutely certain that all the world is not to be converted before Christ's coming.

Again: Paul taught the Thessalonians, that the man of sin, (i. e. the Papacy) shall be destroyed with the brightness of Christ's coming; and of course he will not have been converted before Christ's coming, and the earth therefore cannot be filled with the glory of the Lord, by the universal prevalence of the gospel, before Christ appears.

Again: Those that expect that the kingdoms of this world are to be given to the saints, by the universal prevalence of the gospel before Christ's coming, expect that, after a period the saints will be compelled to yield it again to the prevalence of wickedness; so that it shall become again as before the flood, and as the cities of Sodom and Gomorrah; when Christ will appear and destroy it. But God has foretold, by Daniel, that "the saints of the Most High shall take the kingdom, and shall possess the kingdom, FOREVER, EVEN FOREVER AND EVER." In the thirty-seventh Psalm we are also told, that "the righteous shall inherit the land, and dwell therein forever." In the sixtieth chapter of Isaiah we are told, "Thy people also shall be all righteous; *they shall inherit the land forever*, the branch of my planting, the work of my hands, that I may be glorified."

Then it is certain that the saints will never lose possession of the earth, when once they shall receive it. It becomes, therefore, a matter of absolute certainty that there can be no temporal millennium, after which the wicked shall again possess the earth, after the righteous have had it as their inheritance. They are to "dwell therein forever." They are to "possess it FOREVER, EVEN FOREVER AND EVER." To make these passages consistent with the doctrine of a temporal millennium, a beloved brother, who has recently written on this subject, has concluded that this millennium, must last more than a thousand years, and probably may continue 360,000 years. But nearly 360,000 years is not "*forever, even forever and ever.*" But we are told by the dear brethren who advocate a temporal millennium, that these terms do not express or imply endless duration. But if "*forever, even forever and ever,*" does not express or imply endless duration, I would ask what terms can express it?

It is truly painful to see our dear brethren, who are unwilling to admit that the coming of our blessed Lord and Master is at the door, resorting to the same mode of reasoning to get rid of this blessed and glorious truth, that Universalists do to escape the doctrine of endless punishment. And it would seem, moreover, that these brethren do not allow as much meaning to these terms, as even Universalists themselves. If I rightly apprehend the reasoning of Universalists, they would admit that "forever, even forever and ever," when applied to this world, must mean to the end of this world. But these brethren have not even a Universalist forever and ever in their mode of reasoning; because, according to their theory, after the saints, the righteous, have inherited the land, and *dwell therein forever*, and have possessed it *forever, even forever and ever*, the wicked are again to possess it; and after all this, when mankind have apostatized, and become as before the flood, and as in the days of Sodom and Gomorrah, Christ is to come, and the world is to be destroyed. I should as soon think of persuading myself to believe that an unclouded sun at noon-day did not give light, as that the fact, that when the saints possess the earth, they are to possess it *forever, even forever and ever*, did not prove that there can never be such a thing as a temporal millennium. If it is in the power of language to express endless duration, such terms must express it. It does not help the matter to say it expresses a very long period. If there is any end to this duration, it is not "*forever, even forever and ever.*" The last lingering expectation of a temporal millennium is by such language entirely exploded from my own mind.

Again: When the "kingdoms of this world become the kingdoms of our Lord and of his Christ," he is to "reign forever and ever." Now the Universalist explanation of this term would make it mean, as long as the world stands. But those who believe in a temporal millennium, must admit that when Christ has reigned over this world forever and ever, it is yet to be given again to the wicked, so that at Christ's coming it shall be as before the flood, and as in the days of Sodom, and then it is to be destroyed. These brethren, therefore, are compelled to go even farther than Universalists in accommodating the language of the Bible to their theory of a temporal millennium. Daniel saw one "in the night visions, like unto the Son of man, come with the clouds of heaven; and there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him. HIS DOMINION IS AN EVERLASTING DOMINION, WHICH SHALL NOT PASS AWAY, AND HIS KINGDOM THAT WHICH SHALL NOT BE DESTROYED." And yet, according to the theory of a temporal millennium, it *must* pass away and be destroyed; for the wicked shall again possess the earth as before the flood, and as in the days of Sodom, and after this it must be destroyed at the coming of Christ. The angel who foretold the birth of Christ, said, "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and OF HIS KINGDOM THERE SHALL BE NO END." Now he who believes in a temporal millennium, is obliged to admit that Christ's kingdom on earth must have an end; for the wicked are again to possess it according to this theory; and after this it is to be destroyed at Christ's coming.

(To be Continued.)

THE MIDNIGHT CRY!

VOLUME I. NEW-YORK, TUESDAY, NOVEMBER 29, 1842. NUMBER 11.

"Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. DAILY—NO. 36 PARK-ROW. PRICE TWO CENTS.

Written for the Midnight Cry.

RESTORATION of the KINGDOM to ISRAEL—

A Lecture, delivered by Josiah Litch, at the Second Advent Camp-meeting at Salem, Massachusetts, and repeated at Newark, N. J.

Acts 1: 6, 7—"When they, therefore, were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times and seasons which the Father hath put in his own power."

PART III.

III. THE RESTORATION OF THE KINGDOM—ITS HEIRS AND SUBJECTS.

The identity of the kingdom is found, as under our first head, in—1. *The territorial dominion being the land of promise.* 2. *The heirs and subjects being an elect people, of Abraham's family.* 3. *The royalty of the kingdom is in the house of David—and the government of Divine origin.*— 4. *The capital, Jerusalem.*

When it is restored, therefore, we must find all these marks in the kingdom.

1. *The territory will be the land of promise—the land God promised to "Abraham and his seed."* The territory of David's dominion was from the river of Egypt to the great river, the river Euphrates. But there is another promise—Abraham is the father of many nations—and in him and his seed, all the families of the earth are to be blessed. "The promise that he should be the HEIR *of the* WORLD was not to Abraham or his seed through the law, but through the righteousness of faith." Rom. iv. 13. Thus, "THE WORLD" is the land of promise *to Abraham and his seed.* But not in its present ruinous condition. For he sought "a better country, that is, an heavenly":—*The new heavens and new earth.* Heb. xi. 16.

The promise of *the heirship* of the *world* is given to Christ the seed and heir of Abraham. "Yet have I set my king *upon my holy hill of Zion. I will* declare the decree; the LORD hath said unto me, THOU ART MY SON, this day have I begotten thee. Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. 2: 6—8.

But what will he do with the heathen, and the uttermost parts of the earth, when they are given to him? Just what God directed his people to do to the inhabitants of the land when he brought them out of Egypt to put them in possession of the land of promise—utterly destroy them—their iniquity is full. "*Thou shalt break them with a rod of iron, and shalt dash them in pieces like a potter's vessel.*" "Those mine enemies that would not that I should reign over them, bring them hither and slay them before me." Luke 19. The land of promise, is the new earth, "*the world to come.*" The dominion of it is promised to Christ, Ps. 8; Applied by Paul, Heb. 2: 5—8, *A paradisical earth with all its creatures, animate and inanimate.* The stone which will dash in pieces the great image (Dan. 2) will fill the earth.

2. *The heirs and subjects will be an elect people of Abraham's family.*

God exercised his sovereignty, his elective franchise, in the selection of Abraham from all other families, to be the holy family, and progenitor of the Messiah, in whom all the families of the earth were to be blessed. This *election* was made when as yet Abraham "had no child," and *before circumcision,* "that the promise might be sure to all the seed." Of the two sons of Abraham, *Ishmael* was *rejected* and *Isaac elected;* and the promise renewed to him and his seed, before he had any child. Of his two sons, *Jacob* was *elected* and *Esau rejected.* Thus God reserved to himself the right of *election,* even in the holy family. Did he lose that right when the twelve sons of Jacob were born? Not at all. He had the same right to make another *election* in the family of Jacob, that he had in Abraham and Isaac. He has made *another* and *final election;* and that "*elect*" "*in* whom [his] soul is well pleased," is Christ. He is the seed promised to Abraham, in whom all the families of the earth are blessed. And he is the heir of all the promises. The election is still in the original family, the house of Abraham.

Who, then, is heir to the land of promise? THE JEW? *In no wise.* Let us listen to the apostle Paul while he argues the case. *First,* he lays down a principle of law:—that a covenant once made and confirmed, cannot be changed, "though it be but a man's covenant." How much less God's covenant! To whom, then, does the original deed or covenant convey the land of promise? He answers, "Now to *Abraham and his* SEED were the promises made;—he saith not, and to SEEDS, as of many, but as of one; and to THY SEED, which is CHRIST."

But the Jew comes up again, and claims it on the ground of the law—that under the law of Moses, God gave it to his fathers. Paul answers, "This I say that the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise." That is, a law 430 years later than the promise to Christ, cannot take the inheritance from Christ and give it to the Jews. Who then owns the land? Christ.

But says the Jew, "*Wherefore serveth the law?*" If it does not entitle us to the inheritance, why did God make it, and under it bring in our fathers and put them in possession of the inheritance? *Paul replies,* "*It was added* because of transgression *until the seed should come to whom the promise was made.*" "Wherefore, the law was our schoolmaster that it might bring us to Christ, that we might be justified by faith. But after faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Jesus Christ. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, bond nor free, male nor female, but ye are all one in Christ Jesus. And if YE be *Christ's,* then are YE *Abraham's seed,* and *heirs according to promise.*"—*Gal.* 3: 15—22.

"Baptized into Christ," by the baptism of the Holy Ghost, the *body* of the christian is as literally a temple of the Holy Ghost, the seed and principle of *eternal life,* as our natural bodies are temples of the blood of Adam—*the principle of our mortal life.* We shall be filled with, and quickened by that spirit in the resurrection as we are now filled with and quickened by the blood of Adam. God has made of *one blood* all nations of men that now dwell on the face of the earth. He will then make of *one spirit* all who dwell on the new earth. "The *first Adam* was made *a living soul,* the last Adam, a *quickening spirit.*" "As we *have borne* the image of the earthly, we *shall bear* the image of the heavenly." "Flesh and blood cannot inherit the kingdom of God." It must be our mortal BODY QUICKENED *by the spirit which raised up Christ from the dead.* A *spiritual* but not *ethereal* body. *Spiritual* because quickened by spirit and not blood; and because *spiritual,* incorruptible, immortal and glorious. Thus, all who have that spirit by which Christ was quickened from the dead, have put on Christ, are members of his body—are Abraham's seed, and heirs to the inheritance, "*according to promise.*"

Then not the *Jews,* all Abraham's seed through Jacob—but *Christians*—all Abraham's seed through faith in Christ, the seed of Jacob, are heirs.

THE FALL AND RECOVERY OF THE JEWS.

I have a few words to say on this subject *What is the* FALL *of the Jews? From what and how did they fall?*

This subject is fully discussed by Paul in the 11th of Romans, 12 vs —"Now if THE FALL of them be the riches of the world, and the DIMINISHING of them the riches of the Gentiles, how much more their fulness."

The figure Paul has chosen to illustrate the subject is an olive tree. We may as well follow it. The Jews are its natural branches; the believing Gentiles its engrafted branches; Christ is the good olive tree. He is so because he is the promised seed of Abraham, in whom the world was to be blessed. That blessing *is salvation—eternal life.* The Jews were the legal heirs and representatives of Abraham, through Isaac and Jacob, to Christ, when the *final election* from Abraham's family took effect. They were of the same blood of Abraham with Christ, and were by the tie one common body; the same as the church is by the spirit of Christ. That was the only relation the Jews sustained to him by their natural birth—a blood relation. Now let us suppose a case—Suppose Christ to be of the blood of Abraham, and to have no other principle of life than that blood. He lives forever by it, and is the source of *life eternal* to all who are to be saved. He gives them life. Can he inherit more than he possesses? that is, the blood or life of Abraham. Then in the resurrection he must quicken with life those who are saved by that blood; and none but those who are its partakers could live by it. He would call forth the *natural branches and quicken them,—but he could not* impart the blood of Abraham to the Gentile, and quicken him by it, and thus engraft him into the good olive tree, the Abrahamic family.

But Christ shed his blood and *dissolved* his *natural* relation to the Jews. The SHEDDING OF CHRIST'S BLOOD—*his death*—WAS THE FALL OF THE JEWS. Christ was no more their brother in his death, than he was of the Hottentot. He was brother by natural ties to neither the one or the other. He was dead, and if he ever lived again it must be by some other principle of vitality than blood. That principle was the quickening Spirit of God. Abraham is dead, and if he ever lives again, it will be by the same Spirit, and in Christ. He can never benefit the natural seed by his natural life. Abraham the father of the faithful, and Christ the promised seed, are both dependent on the Spirit of God for eternal life.

The DEATH OF CHRIST was both *the riches of the world,* and *the fall of the Jews.* Let the reader pause here, and settle this question. If THIS was not "*the fall of them,*" what was? What else but the shedding of Christ's blood enriched the world? If nothing else did enrich the world, that *death* must be the *Jewish fall!!*

"*The* DIMINISHING OF THEM *the riches of the Gentiles.*" The Jews all fell from their natural relation to Christ, but all did not fall from their spiritual relation, and cease to be branches:—*for some Jews were in Christ* when he died, and remained in him in his resurrection. Thus the natural branches of Christ were diminished, and the diminishing was the riches of the Gentiles;—that is, the

Gentiles were brought on the same ground with the Jews, they could be branches of the good olive tree on the condition of faith.

If, by the diminishing of the Jews, or if the Gentiles are enriched when only a few Jews are brought in, how much more rich the church and the world would be if they had all remained as spiritual branches. It was necessary to the salvation of the world, Jews as well as Gentiles, that the Jews should fall from their natural relation, by the death of Christ: but not that they should fall from their spiritual relation. The Gentiles would be just as rich had they remained.

Again: "If the casting away them be the reconciling of the world, what shall the receiving of them be but [except] life from the dead."

"The casting away of them," is the same as "the fall of them." They were cast away from the election, as natural branches, by the death of the Saviour. "What," then "shall the receiving of them be *but* [except] life from the dead;" or a participation of the spirit of Christ, the seed of eternal life, and the principle by which they are to be raised from the dead? They can only be restored as the Gentile is, by the new birth.

They must be like Christ—*spiritual.* He is the "first fruit,"—"the root"—and is *spiritual* not *natural*—then "the lump—the branches"—must be like him.

If God took some branches of the wild olive-tree, the Gentiles, and grafted them in among the branches which remained of the good olive-tree, and made them living fruitful branches, he can and will take the natural branches, which were broken off by their unbelief, and if they continue not in unbelief, graft them in again, and make them flourishing branches. But their restoration is wholly conditional—"if they continue not in unbelief."

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits: that blindness in part is happened to Israel until the fulness of the Gentiles be come in."

"*What is the fulness of the Gentiles?*" Either the full number of Gentiles who will ever be saved, will be gathered in, and the door of mercy be closed to them; or the times of the Gentiles, spoken of by the Saviour, Luke, 21: 25, will be accomplished, and the Church delivered from her bondage to the Gentiles. In either case it will not end until Christ comes. For as long as he sits on the mercy seat and pleads for sinners, "there is no difference between the Jew and the Greek." But "*whosoever* shall call on the name of the Lord shall be saved." And when the dispensation of mercy closes, unless God raises up again the middle wall between the Jew and Greek, and has respect of persons, it will cease with the Jew as well as Greek.

It is not true that the Jews have not had an equal privilege with the Gentiles—for they have had the same chance. God never cast them away from that privilege. They had their privilege before Christ—they have had it equally with the Gentiles. Will they have another exclusive privilege after the Gentiles are shut out? Or, if it means "*the times of the Gentiles,*" then the Lord's determination is, "to gather the nations, to assemble the kingdoms, to pour upon them his indignation, even all his fierce anger."

Isaiah has settled the question of the national conversion of the Jews.—6: 8–13.

"Also I heard the voice of the Lord, saying, whom shall I send, and who will go for us? Then said I, here *am* I; send me. And he said, go, and tell this people, hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert and be healed. Then said I, Lord, how long? And he answered, until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate: and the Lord have removed men far away, and *there be* a great forsaking in the midst of the land. But yet in it *shall be* a tenth, and it shall return, and shall be eaten; as a teil-tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof."

From this quotation we learn,—1. That blindness and hardness is happened to the Jewish people, "*lest they* CONVERT *and be* HEALED!" 2. That this blindness is to continue on the nation until *the cities be* WASTED, WITHOUT INHABITANTS, the houses *without man,* and the *land be* UTTERLY DESOLATE, or as in the margin, "DESOLATE WITH DESOLATION." Will such a desolation ever occur until the scene described, Isa. 24th chapter, and 2nd Pet. 3d chapter? Until then, the blindness is on them as a nation. Will it be said, that the "*land,*" "*cities*" "*houses,*" &c., are only the land of Palestine; and was fulfilled in the destruction of Jerusalem by the Romans? If so, then the blindness was then ended. *But is it so?* If not, it cannot be terminated until the end of the present state of things.

To be continued.

THE MIDNIGHT CRY.

TUESDAY, NOVEMBER 29, 1842.

Br. Miller's last lecture in New York

This afternoon, at half past two o'clock, at the corner of Catharine and Madison streets.

Reply to Rev. Mr. Cookson.

Having been requested to reply publicly to this gentleman's lecture, we shall defer all remarks on the subject, in this paper, till to-morrow.

[From this morning's Sun.]

COMING OF CHRIST IN 1843.—Mr. N. Southard will deliver a discourse in favor of this doctrine, and in reply to a discourse delivered by the Rev. Mr. Cookson, corner of Norfolk and Broome streets, last Sabbath evening, in the M. P, Church in Attorney street, between Delancy and Rivington streets, this (Tuesday) evening, 29th inst., at seven o'clock.

Newark.—On Friday and Saturday evenings of last week, brother A. Hale lectured in the Fourth Presbyterian Church in Newark, with good success. On Sunday, not a church in the city could be obtained for lectures during the day. And but for the kindness of Captain E. Stewart, of the United States Hotel, no convenient place could probably have been had; but he generously opened his large saloon, and bid our friends welcome. This act of kindness is certainly a sharp rebuke upon the clergy of Newark. Surely we have fallen upon strange times, when we see churches shut against those brethren who proclaim the speedy return of our blessed Lord, and a dancing saloon opened for their reception. Yet such is the situation of things in that *religious* city.

In the evening, the Fourth Presbyterian Church was again obtained, where a most interesting meeting was held. The audience hung upon the word with almost breathless silence. No doubt much good seed was sown.

Christ's Coming Always Near.—One of our Newark Clergymen, not long since, after cautioning his people against the present prevailing fanaticism, sagely informed them that "The Day of the Lord is at hand" always,—in the apostles' days, as specially as now—that we might always preach the coming of Christ at hand, for the reason!! that it takes place at every man's death. But why did he not give his hearers *one* example from the Scriptures, where death is called the coming of Christ? People are beginning to study their Bibles, and it will not do for our clergymen to simply beg the question in these sifting days. Will he, or some one else, give us the example?

Opinions of Great Men.—Professor Stuart in his "Hints on Prophecy," says, the Apocalypse was written by John, in the midst of a bitter and bloody persecution of the church; and the object of the writer was to guard, to guide, to fortify, and to console Christians under such circumstances.

James Gordon Bennett, Esq., says in his New York Herald, that the book of Daniel was written by Daniel, for the purpose of comforting the Jews while in captivity.

Well may we say, that "great men will think alike," as Dr. Hawes remarked when told that the Universalist minister had apologized to his people for taking the same grounds in opposition to the Second Advent, as the Doctor had previously done.

Thus it is, no matter what are the religious opinions of the opponents of Christ's coming, they all resort to the same arguments, and attempt to refute it by the same weapons. If the world could continue in its present condition, it would seem that, in a very short period, this question would form the dividing line, and theologians would form two great classes—the one looking for the coming of their Lord, and the other composed of all parties, and sects, arrayed in opposition to his coming.

OBJECTIONS ANSWERED.

NO I.

Psalms 2: 8, is frequently quoted in support of the doctrine of a temporal millennium—the conversion of the world. If we read the connection, we shall find that it teaches a very different doctrine from that of the world's conversion. Commencing at the 6th verse, it reads, "Yet have I set my king upon my holy hill of Zion. (7) I will declare the decree; the Lord hath said unto me, Thou art my Son; this day have I begotten thee. (8) Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. (9) Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel"

Is this, we ask, the conversion of the world? To be broken with a rod of iron, and *dashed* in pieces like a potter's vessel, is a singular mode of administering the blessings of the gospel. Speaking of the same subject, the Revelator says, 19: 15, "He shall smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine press of the fierceness and wrath of Almighty God." The passage referred to in Psalms is one of the principal ones in support of the world's conversion, in the place of which it rather teaches its destruction.

NO. II.

Matt. xxiv. 14.—"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

It is argued by our opponents from this passage, that the gospel is not only to be preached in all the world, but that all the world is to receive it, and be converted, and then the end will come. This is really like squeezing wind out of cotton wool. It must be put in, before it can be pressed out. The text simply says, "The gospel shall be preached to all nations as a *witness,* and *then* the end shall come." A witness is called to clear the innocent, and condemn the guilty: so the gospel will witness for or against those who receive or reject it. But *when* it has been preached in all the world, or, as it reads in Mark, "published among all nations," *then* shall the end come. Will our opposers point us to the spot on the map of the world where the gospel either is not *now* or has not at some time been preached?

Has the Pope's Dominion been Taken Away?

An emphatic answer to this question has just come to hand, in a volume entitled, "An Introduction to Christianity," by Josiah Sutcliffe. It was published in this country "by J. Soule, [now Bishop] and T. Mason, for the Methodist Episcopal Church in the United States." We copy from the edition of 1817, "Second American from the second (improved) English Edition." p. 151. It had, therefore, been exposed to rigid examination, and may be implicitly relied on.

"The two thousand three hundred days; that is, years, of Daniel, for the God of heaven to set up an everlasting kingdom, and cleanse the sanctuary, are expired, or nearly so, Dan. 8: 13, 14. Likewise, the fall of the tenth part of the city by a great earthquake, and the slaughter of the seven thousand men, seems to have been STRIKINGLY ACCOMPLISHED by the French revolution. Their bidding defiance to the powers of the pontificate was sudden and unexpected as an earthquake, and attended with the slaughter of more than a million men. The aggrandizement of this empire, and the titles assumed by Bonaparte, emperor of France, and king of Italy, are declarations to the world, that THE TEMPORAL POW-

ERS OF THE POPE EXIST NO MORE. There need be no more disputes about the doctrine of the two swords. His holiness, now, is of little more consequence to the church, than that of a degraded priest granting absolution to the crimes of France. The reformed churches have uniformly considered this empire as that tenth part of the city, and it is sufficiently evident they were not mistaken, for none of the Protestant nations were emancipated with such great political commotions."

The author's introductory address was dated 1808. Is it not undeniable that the Pope's dominion had then been taken away, and the 1260 years closed? Who can read the 12th chapter of Daniel, and not be convinced that the resurrection of the just will come within 45 years from the close of the 1260? HAVE THEY NOT ENDED?

How to Starve.

"Distress of Nations."

The dreadful condition of the laboring classes of England, is fearfully depicted in the following paragraph from the London Phalanx:

"A new art has risen in England. Our ingenious people, heretofore so renowned for inventions that have contributed to the power and enjoyment of mankind, have now fallen on a contrivance of a totally different character. They are learning and practising the art of *how to starve*. It has made rapid progress among them, and the same genius seems to have taught them it at once in different quarters of the country. In Scotland, they nail up the windows, or shut out the daylight, in order to keep the children in bed, and keep them quiet, for the parents say they have nothing to give them to eat, and cannot bear to hear their cries. In Yorkshire and Lancaster they lie in bed for two days together, and pray, we are told, when they lie down, that they may never wake more. They are quite ingenious in their contrivances. They can get water, and they say, which is worth the knowledge of physiologists, that by taking a drink of water and lying down, they lessen the pangs of hunger. It is in solemn, serious earnest, that the people of the manufacturing districts are learning the new art of *how to starve*.

Prof. Bush.—The following extract will show the existing state of feeling in reference to the expectation that some unprecedented event is speedily coming. Though the author may differ from us as it regards the character of the event, yet there is a concurrence in the FACT that the prophetic numbers are about expired.

"If we take the ground of right reason, we must believe that the present age is one expressly foretold in prophecy—that it is just opening upon the crowning consummation of all prophetic declarations.

"The first inquiry is, what are we taught to expect? It is evidently something stupendous—something final—the last act in the great drama of the world. We cannot agree with those who believe that the physical destruc- of our earth is predicted and close at hand: though if their premises once be granted, *we cannot see how their chronology is to be disputed*. We firmly believe that we are now upon the borders of the momentous changes predicted.

"We have clear intimation from prophecy that the last times shall be distinguished for a laxity of morals and manners, for the prevalence of a spirit of lawlessness and license, for party legislation, for general public profligacy and corruption, and for all the evils by which we are now surrounded. These are facts to which we cannot shut our eyes, and over which it is not easy to go to excess in lamentation."—*Prof. Bush.*

"The Whole Creation Groaneth."

The whole world is now in travail, and a new age will soon be born. The great regeneration, so long and so earnestly waited for by the sons of God, is at hand. The parchments, the leagues and covenants that bind the nations in their social and unsocial compacts, are moth-eaten. The foundations of the political mountains and hills are crumbling down to dust; and the imbecilities of all human policies to give to man the knowledge of his rights and the enjoyment of them, are becoming manifest to all. A solemn expectation, an eager longing for some great change, the sure prelude of a mighty system of revolutions, is marked in the pensive countenances of all who think and believe that the Lord Almighty reigns.

American Millenarian.

☞ A stone weighing half a ton, and composed of flint and basalt, recently fell at Harrowgate, England. It was warm when it first reached the earth.

BIBLE DICTIONARY.

EXPLANATION OF PROPHETIC FIGURES.

Red, war and hostility Rev. vi. 4.

Pale, death and destruction. Rev. vi. 8.

IRON. Strength. Dan. ii 33—41. Rev ii. 27.

ISRAEL. Christian church. Isa xlv. 4—25. Gal. vi. 16.

ISLANDS. Small governments in Roman states. Ezek. xxvi. 15, 16. Zeph. ii. 11. Rev x. 20. vi 14.

JERUSALEM. The church of God. Isa. lii 9. Gal. iv. 26.

JEZEBEL. Antichrist. 1 Kings xviii. 19. Rev. ii. 20.

KILLING. Depriving of power. Ps. xliv. 22. Rom. viii. 36. Rev. vi. 4. xi. 7.

KING. Forms of Government or power. Dan. viii. 23. Rev. ix. 11. xvii. 10.

LAMB. Messiah. Isa. xvi. 1. John i. 29. Rev. v. 12

LAMP. Word of God or Mahometan Bible. Ps. cxix. 105. Rev. viii. 10.

GOOD CHILDREN.

If little children love to pray,
And keep their tempers all the day,
And never speak a wicked word,
Whatever language they have heard,
Or if they struggle hard and pray,
To drive all naughty thoughts away—

Then they'll be happy all day long,
As wild birds in their merry song;
And they will have no cause to fear
When sickness comes and death is near;
For they will go to worlds on high,
And live with God above the sky.—*Eman.*

THE GLORY OF GOD
IN THE EARTH.

A SERMON—BY CHARLES FITCH.—*Continued.*

NUMBERS xiv. 21.—"But as truly as I live, all the earth shall be filled with the glory of the Lord."

It is utterly vain to think of evading this reasoning by saying that the eternal reign of Christ and his saints will be somewhere besides in this world. Christ has said "to him that overcometh will I give to sit with me in my throne, even as I also overcame, and am set down with my father in his throne." John heard this song, "thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made unto our God kings and priests; and we shall *reign on* THE EARTH."

It is therefore certain that Christ's kingdom, with his saints on the earth, is to be a kingdom of which there shall be no end; and it is, consequently, wholly impossible that this kingdom should be found in a temporal millennium.—Besides, "THE SOULS OF THEM THAT WERE BEHEADED for the witness of Jesus, and for the word of God, are to live and reign with Christ a thousand years; and this is the first resurrection. I know we are told that this does not mean those souls that were beheaded, but another generation like them. They cannot, however, be like them, unless they shall live under the same circumstances, and be beheaded as they were. It is impossible to have another race of martys in a thousand years of universal peace. It is the veriest nonsense to talk of this. *Those that were beheaded* for Christ's sake, are to live and reign with him on the earth. The thousand years spoken of, does not mark the period during which they shall reign; because they are to possess the kingdom *forever, even for ever and ever*; but they mark the period from the first resurrection to the second; when the rest of the dead, who live not again until the thousand years are finished, are to be raised; and it is a fearful consideration, that all who are raised in the second resurrection, are raised to the second death. The wicked are now brought forth to the second death, while those who have reigned with Christ from the first resurrection, reign still, and forever, because on such the second death hath no power.

The theory of a temporal millennium, therefore, before Christ's coming, is to me a groundless fable. I have no more expectations that it will ever come, than that the walls of Jericho will be built up, the present year, around the city of New-York, with the self-same stones which fell down at the blast of the ram's horns. The children of the wicked one are to remain with the children of the kingdom *until the end of the world*, when Christ will come with his mighty angels in flaming fire and destroy them. Until that coming, the man of sin is to make war with the saints and prevail against them. At that coming he will be destroyed.

How then is the earth to be filled with the glory of the Lord?

This inquiry I will now answer, from the word of God. 1 Thess. iv. 13: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose from the dead, even so, [that is, in like manner] them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trump of God, *and the dead in Christ* shall rise first." Here we are taught that all the dead in Christ shall, at his coming, be raised from the dead, "even so," that is, in like manner as he was. It does not say all the dead, but all the dead in Christ; because, as we are taught in the twentieth chapter of Revelations, all who are Christ's, shall come forth in the first resurrection, while "the rest of the dead live not again till the thousand years are finished."

Christ having raised the righteous dead at his appearing, "then we which are alive and remain unto the coming of the Lord, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Cor. xv. 52: "In a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Not all the living will thus be changed, for Christ has told us, in the seventeenth chapter of Luke, that in the day when the Son of man shall be revealed, "one shall be taken and another left."

Christ, therefore, at his coming, will take up the righteous dead and the righteous living to be with him, and all the wicked will be left.—The wicked dead will be left under the power of death for a thousand years, plainly and positively taught in the twentieth chapter of Revelations, and the living wicked will be gathered as tares and burned.

At the same time will take place that destruction of the world by fire, to which Peter tells us it is reserved against the day of judgment and perdition of ungodly men; and after this, we are promised new heavens and a new earth, wherein dwelleth righteousness. 2 Pet. third chapter; Isa. lxv. 17; also lxvi. 22. John says, (Rev. xxi.) "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away: and there was no more sea. And I John saw the holy city, the New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, God himself shall dwell with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things have passed away." Here, then, we are taught that the tabernacle of God is to be with men in the new earth.

Then it is the new earth that shall be filled with the glory of the Lord; while the children of the wicked one are to remain with the children of the kingdom till "the end of this world," and then "the wicked shall be cut off from the earth, and the transgressors rooted out of it, and the upright shall dwell in the land, and the perfect shall remain in it. Prov. ii. 21, 22. In the new earth the perfect will remain forever; for "THERE SHALL BE NO MORE DEATH." There they shall "inherit the land, and dwell therein forever," "and God shall dwell with them."—There "the saints of the Most High *will take the kingdom and possess the kingdom forever, even forever and ever;*" which they cannot do in the "earth which now is, because it *is reserved unto fire against the day of judgment* and perdition of ungodly men." Therefore, because this world cannot remain, we look for new heavens and a new earth, wherein dwelleth righteousness, according to the promise of God. There "the meek shall inherit the earth, and shall delight themselves in the abundance of peace." There "Israel shall be saved in the Lord with an *everlasting salvation: they shall not be ashamed nor confounded, world without end.*" There, also, the Son of man, the God spoken of in the twenty-first of Revelation, will have his tabernacle with men; and there will be "given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; and his dominion will be an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." There "He shall reign over the house of Jacob forever, AND OF HIS KINGDOM THERE SHALL BE NO END." These things never can be in the earth that now is, because it is reserved unto destruction by fire, as we are told by Peter, by the same word of God which destroyed the old world by a flood.

According to the theory of a temporal millennium, therefore, the Bible cannot be fulfilled, and the dear brethren who attempt to uphold that theory, are compelled to resort to the hackneyed quibbles of Universalists, respecting those Bible terms which express endless duration as fully as language can express it, in order to help them out with their views, and get rid of the conviction that the coming of the Saviour is at hand. For as surely as the children of the wicked one are to remain with the children of the kingdom until the harvest, which is at *the end of this world*, which Christ has fully taught, and as surely as Christ is to have a kingdom *without end*, which the saints are to possess "*forever, even forever and ever,*" so certain it is, that the theory of a temporal millennium must be a fable, as unreal as the novelist's vainest tale.

We are told in the hundred and second Psalm, that "when the Lord shall build up Zion, he shall appear in his glory." This is the time when the Son of man shall appear in the clouds of heaven with power and great glory, and shall send his angels to gather his elect. Then "the evil-doers shall be cut off, but those that wait upon the Lord, they shall inherit the earth. For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be; but the meek shall inherit the earth, and shall delight themselves in the abundance of peace." "The seed of the wicked shall be cut off; the righteous shall inherit the land, AND DWELL THEREIN FOREVER." Then will God's oath to Moses be fully accomplished, "and as truly as God lives, all the earth shall be filled with the glory of the Lord." Then will the earth be filled not only with the glory of God's holiness, but Christ in his glorious body will reign, and the bodies of all saints will be "fashioned like unto Christ's glorious body," and earth itself will receive the fulfilment of the promise, "there shall be no more curse," and shall put on the glory of the New Jerusalem, and shall be lighted up with the glory of God and the Lamb. Thanks be to the name of the Lord, this is not a glory that shall fade away, after a period of a thousand, or even 360,000 years; but it shall remain "an everlasting light, a sun that shall no more go down." Everlasting praise to God, for such a glorious fulfilment of his oath!

But, say some of our beloved brethren, there must yet be a great multitude saved. The gospel must yet prevail a great while, so that at last the number of the lost shall be trifling in comparison with the multitude saved; and they think it must be so because of God's unspeakable benevolence. And so the Universalist, upon ground equally as good, takes God's benevolence as security that all will be saved. But one "thus saith the Lord" is worth volumes of such reasoning. Said our blessed Saviour, "Enter ye in at the strait gate; for wide is the gate, and broad is the way, which leadeth to destruction, AND MANY THERE BE which go in thereat. Because strait is the gate and narrow is the way which leadeth unto life, AND FEW THERE BE THAT FIND IT." Thus we have the declaration of Him who cannot lie, that *many go to destruction, and few find life.* Where now is the necessity of putting forth our hands to stay up the ark of God's benevelence, by saying that *few* must be lost, and *many* saved, in order that God may fully vindicate himself? It is the self-same notion, to all intents and purposes, on which men attempt to build the doctrine of Universalism. But everything of this sort must be swept away, and "like the baseless fabric of a vision, leave not a wreck behind;" while the words of Christ will remain an eternal truth, "MANY GO TO DESTRUCTION, FEW FIND LIFE." Nor will he lack ways or means to vindicate his own benevolence, when his own words on this subject are found to be strictly true.

But, say many, the Jews are yet to return. The Jews did return from the Babylonish captivity, and not a word has the Bible uttered of another return. The New Testament gives not a hint of any such thing. All Israel shall be saved. Such as are in their graves will Christ bring with him, and such as are alive will he change to immortality, and take them up to be with him, and all the wicked will be left. The thirty-seventh of Ezekial shows unequivocally that Isrsel is to be called up from their graves and brought into their own land. It must be the new earth, therefore, after the first resurrection.

I will now bring forward evidence that the time when God's oath shall be fulfilled, and all the earth filled with his glory, is near, even at the doors.

I find evidence of this in the words of Christ, in the twenty-fourth chapter of Matthew.

SYNOPSIS OF THE TWENTY-FOURTH OF MATTHEW.

1. Declaration of Christ that the buildings of the temple shall be destroyed.

2. Inquiry of the disciples, "when shall these things be, and what shall be the sign of thy coming and of the end of the world?"

3. Christ proceeds to name events that shall transpire before the end of the world.

(1.) There shall be false Christs.
(2.) Wars, rumors of wars, &c.
(3.) Famines, pestilence and earthquakes.
(4.) Persecutions.
(5.) Betraying and hating one another.
(6) False prophets
(7.) Iniquity abounding, love waxing cold.
(8.) Gospel preached in all the world, a witness to all nations; then shall the end come.

4. Christ teaches his disciples what course to pursue at the siege of Jerusalem—to flee, &c

5. He tells them how to distinguish between false Christs and himself. Go after none into deserts or secret chambers. For as lightning from heaven shall the coming of the Son of man be. Hence, receive none as Christ, until I shall thus come. Of these I have told you before, that is, in the former part of the chapter.

6. Another sign—the sun darkened, the moon giving no light, and the stars falling from heaven, &c.

7. Then shall appear the sign of the Son of man in heaven—tribes of earth shall mourn, and the Son of man shall be seen coming in clouds, with power and great glory.

8. He shall send his angels to gather his elect, that is, to take up the righteous into the clouds.

9. As surely as the summer is near when the fig tree putteth forth leaves, so surely is my coming in clouds near, even at the doors, when these things have come to pass. What things? The signs already enumerated. Heaven and earth shall pass away, but my words shall not pass away. "This generation shall not pass till all these things be fulfilled." This verse I shall notice hereafter.

I shall for the present raise the following inquiry. Have these signs been fulfilled?

(1.) False Christs. Of these the religious Encyclopedia names twenty-four, giving also the places and the periods when and where they rose and fell, with some other circumstances. The last of these appeared in Germany, in 1682, and was called Rabbi Mordecai. That sign was fulfilled.

(2.) Wars, rumors of wars, &c. None surely will deny that that has been fulfilling, and is now.

(3.) Famines, pestilence, earthquakes. All fulfilled.

(4.) Persecutions. Of these there were ten general persecutions, in the days of the Roman emperors, in which it is supposed three millions perished. Besides these, we have the persecutions of Protestants by Papists, century after century, up to within a short period; in which it is believed that fifty millions have suffered death for their religion. (See Religious Encyclopedia.) That sign has surely had fulfilment.

(5.) Betraying and hating one another. Episcopalians persecuted non-conformists in England in the time of Charles II. Presbyterians persecuted Episcopalians in 1645. Congregationalists persecuted Baptists and Quakers in New England. In the reign of Charles II. the Quakers and non-conformists were greatly persecuted—thousands deprived of their goods, confined in prison, and many brought to the grave. Thus have Christians hated and betrayed one another. This sign has had fulfilment.

(To be Continued.)

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"Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. DAILY—NO. 36 PARK-ROW. PRICE TWO CENTS.

Written for the Midnight Cry.

RESTORATION of the KINGDOM to ISRAEL—

A Lecture, delivered by Josiah Litch, at the Second Advent Camp-meeting at Salem, Massachusetts, and repeated at Newark, N. J.

Acts 1: 6, 7—"When they, therefore, were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times and seasons which the Father hath put in his own power."

PART III.—*Concluded.*

But there is to be a *tithe* who will return, after this desolation ends. That *tithe* is the "HOLY SEED."

"*All Israel shall be saved.*" But "they are not all Israel," *do not constitute* "ALL ISRAEL, who are of Israel: neither, because they are the seed of Abraham, are they all children: but in Isaac, shall thy seed be called." The *elect* of Abraham's family, not all his descendants, are the *Israel of God*. "We, brethren," says Paul, "as Isaac was, are the children of promise." The salvation of Israel, here spoken of, is not the conversion of the Jews, but the gathering of the holy seed into the heavenly inheritance, by the resurrection of the just. ETERNAL SALVATION. "As it is written," in Isa. 59: 20—"And *the Redeemer shall come to Zion*, and unto them that turn from transgression in Jacob." Let the reader keep in mind, that the *elect* seed of Abraham's family, according to the *last election*, is CHRIST *and his* CHILDREN. "Behold I, and the children which thou hast given me," is his language. The Jew has *now* no more right to the promise, than *Ishmael*, after Isaac's birth; or *Esau*, after *Jacob* was chosen of God. The subject of the *latest election* being come, it is in his family alone. *Ishmael* and *Esau* have the same right in him, as *Isaac* and *Jacob*, provided they come in at the door. "Henceforth," then, "know we no man after the flesh; yea, though we have known Christ after the flesh, yet now (since his death) know we him so no more." He was a Jew, but is not so now. He is henceforth the Son of God, because he lives by the quickening Spirit of God. He laid down his blood or life, an ETERNAL SACRIFICE, and is now a new creature. Therefore, if any man be in him, he is a new creature, a *spiritual heir* of Abraham.

That when the kingdom is restored, it will not be restored to the Jews, is clear from Christ's parable, Matt. 21: 33—45; where, by the parable of the householder, he taught the Jews, that for their rejection and murder, *first* of God's prophets, *and then* of his Son, the heir of the inheritance, *that when he shall come*, he will *take* THE KINGDOM OF GOD *from them*, and give it unto "a nation bringing forth the fruit thereof." That nation, Dan. 7: 18, 27, is "THE SAINTS OF THE MOST HIGH." *The elect people, the heirs and subjects of the future "kingdom of Israel," are "the house of Jacob," through Christ—the saints of the Most High.*

3. *The royalty of the kingdom, is in David's house, and the government of divine origin.*

The heir of David's throne has already been shown to be Christ. Acts 2: 30, further illustrates the same point. "Being a prophet, and knowing that God had sworn with an oath unto him, that of the fruit of his loins according to the flesh, HE WOULD RAISE UP CHRIST TO SIT ON HIS THRONE; he seeing this before, spake of the *resurrection* of Christ." David well knew that a mortal man could not fill his throne forever; hence he predicted the resurrection of Christ from the dead, to endure for ever.

Solomon, also, in his dedicatory prayer, understood Christ to be the promised heir of David's throne. Rehearsing the promise to his father David, that there should not fail him a man to sit on his throne, he prays that God might remember, and fulfil his promise. "But," he exclaims, "will God in very deed dwell with men on the earth?" Thus he evidently believed the kingdom of God and the kingdom of David or Israel to be one; and that Christ, the son of David, would reign personally on the earth. Christ, likewise, claims to have the key of the house of David, and to be able to shut, and no man open, and open, and no man shut. See Revelations 3: 7.

When God subverted the kingdom of Israel by Nebuchadnezzar, as shown under our second head, he declared, Ezekiel 21, that "IT SHALL BE NO MORE UNTIL HE COMES WHOSE RIGHT IT IS, AND I WILL GIVE IT HIM." Christ has come once, but that he did not at that time restore the kingdom is clear from our text, which was uttered just as he was about to leave the world—"Wilt thou at this time restore," &c. "It is not for you to know," &c. Had the kingdom been then restored, it would have been perfectly easy to have corrected the impression of the disciples, that it had not been restored. Had he only told them, "My disciples, you are mistaken on this point, the kingdom is restored, only it is a spiritual kingdom; the reign of David's spiritual seed on David's spiritual throne;" it would have settled the question forever. But he could not have taken a course more directly calculated to establish them and the church, forever, in the opinion that the restoration is yet future, and will be at his second appearing. Indeed, all our opponents admit that the times referred to are the times of Christ's second advent by quoting this very text to prove that we can know nothing of that time. But when he comes again whose right it is, God will give the kingdom to him, and he will restore it to his people. "Come, ye blessed of my father," he will say, "and inherit the kingdom prepared for you from the foundation of the world." Matthew 25. *Its royalty will then be in David's house forever.*

The Government will be of Divine origin. Thus, the prophet Isaiah—"*The Lord is our Lawgiver, the Lord is our Judge, the Lord is our King, and he will rule us.*" Ezekiel 36: 24—28, God has promised to put his Spirit in them, and cause them to walk in his statutes, &c.

Hebrews, 8th chapter, presents the fact that a new covenant will be given the church, differing from the old Mosaic covenant or law.

4. *The capital of the kingdom is Jerusalem.* The election of *Jerusalem* was made when David was chosen king. "I HAVE CHOSEN JERUSALEM, THAT MY NAME MIGHT BE THERE." 2 Chron. 6: 6. "The Lord hath chosen Zion, he hath desired it for his habitation. This is my rest for ever, here will I dwell, for I have desired it." Ps. 132: 13, 14, "The time to favor Zion, yea the set time is come, for thy servants take pleasure in her stones, and favor the dust thereof." "When the Lord shall build up Zion, he shall appear in his glory." Ps. 102. Also, Isa 24. 23, "Then the moon shall be confounded and the sun ashamed, when *the Lord of hosts* SHALL REIGN *in* MOUNT ZION, *and in* JERUSALEM, *and before his ancients* GLORIOUSLY." "Nor by Jerusalem, for it is the city of the great king," said the Saviour.

Again, Matthew, 23d chapter, addressing Jerusalem as distinguished from her children, the inhabitants, he says, "Ye shall not see me henceforth, until ye shall say, blessed is he that cometh in the name of the Lord." Then he will return to Jerusalem, and find a race of children who shall say, "BLESSED;" not the children of the old "Jerusalem, which is in bondage, with her children;" but the children of the "Jerusalem which is above and is free:" the children of promise—the *glorified saints*. Ezekiel, 37th chapter, where under the symbol of the valley of dry bones, the resurrection of the just is predicted, God promises to set his sanctuary among them forever more. "My tabernacle also shall be with them; yea, I will be their God, and they shall be my people." John, in vision, witnessed the fulfilment of the scene, when he said, "BEHOLD THE TABERNACLE OF GOD IS WITH MEN, and HE WILL DWELL WITH THEM, and they shall be his people, and GOD HIMSELF shall be with them, and be their God." This TABERNACLE is the NEW JERUSALEM. There Jesus Christ will dwell in the midst of them forevermore. There "THE LORD OF HOSTS will reign in Mount Zion and in Jerusalem, and before his ancients gloriously." Then Jerusalem shall enlarge the place of her tent, and stretch forth the curtains of her habitation. She shall break forth on every side, as foretold in Isaiah, 54th chapter. The city, according to Rev. 21st chapter, will be 12,000 furlongs, i. e. 1500 miles square.

PART IV.

IV. THE TIMES AND SEASONS CONSIDERED.

"*It is not for you to know the times and seasons, which the Father hath put in his own power.*" Thus said the Saviour, when about to leave the disciples and ascend into heaven. It is a clear intimation that there were appointed times for the event, but they were then future, and not to be understood by the apostles. Those times are referred to by the Saviour, Luke 21: 25, "Jerusalem shall be trodden down of the Gentiles, until THE TIMES OF THE GENTILES BE FULFILLED." Until then it cannot become the capitol or kingdom of Israel. Until then, also, the people of God are to be carried captive into all nations. The Psalmist also speaks of the times, in Ps. 102; 13, "The *time* to favor her, (Zion) yea, the *set time*, is come." "This shall be written for the generation to come." "When the Lord shall build up Zion he shall appear in his glory."

The first times appointed for the Gentiles to REIGN OVER THE CHURCH for her sins, and in BREAKING OF THE PRIDE OF HER POWER, is Levit. 26: 18. "I will punish you seven times more for your sins." This punishment is four times repeated in the same chapter. *First*, They were to be afflicted in various ways, for their disobedience, as they were under the judges and early kings. If ye will not for all this be reformed, "I will punish you seven times MORE for your sins." "*I will break the pride of your power.*" The *first* CAPTIVITY of the house of Judah in Babylon, was in the reign of Manasseh, king of Judah, by the king of Assyria, B. C. 677. 2 Chron. 33. He repented, was reprieved and restored as a tributary to the Assyrians. But still, the Lord continues, if ye will not for all this be reformed by me, "I will bring *seven times* more plagues on you." They were sent again into bondage or bereaved of children in the Babylonish captivity in the third year of Jehorakim king of Judah, 2 Chron. 36. Jehorakim was reprieved and restored to his throne, but the people did not reform, and the denunciation of *seven times* punishment was still on them, Lev 26: 24. And accordingly in the 11th year of Zedekiah, the kingdom of Judah was finally subverted. 2 Chron. 36.

The people again repented in the days of Cyrus, and were reprieved, as in Ezra 1. They continued to have a national existence until the time of Christ; when they rejected Christ, and he fulfilled the threatened judgment of Lev. 26 : 28, "I will walk contrary to you in fury; and I, even I, will chastise you *seven times* for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. And I will destroy your high palaces, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you. And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savor of your sweet odors. And I will bring the land into desolation, and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you, and your land shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest, because it did not rest in your sabbaths, when ye dwelt upon it."

This great judgment came in the desolation of Jerusalem by the Romans, A. D. 70. It was then declared by the Saviour "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Not that the *seven times* should begin there, but the old execution issued in the days of Manasseh should be enforced from that time until the full term of punishment was filled up. They had, (to use a figure,) been bailed out three times on their penitence, but the fourth time they were put in bondage, and there could be no more reprieve or bail until the full term expired. That the *latter* punishments were inflicted on the ground of the first execution, issued in the days of Manasseh, is clear from Jeremiah 15 : 4,—"And I will cause them to be removed into all the kingdoms of the earth, because of that which Manasseh the son of Hezekiah king of Judah, that which he did in Jerusalem." This let it be remembered was threatened 66 years after the captivity of Manasseh, and about the time of the captivity of Jehoakim king of Judah. Yet the punishment was threatened to be inflicted on old execution. So Christ declared in denouncing the final doom of Jerusalem, Luke 21 — "These be the days of vengeance when all things which are written shall be fulfilled. From that time Jerusalem was to be "trodden down of the Gentiles until the times of the Gentiles be fulfilled."

This punishment was to be inflicted by the four great monarchies of the earth, as represented in Daniel's four beasts. Jer. 15 : 3, "I will appoint over you four kinds." In the margin it reads "FAMILIES," four families. The family of Babylon, Medo-Persia, Greece, and Rome.

Half this period of punishment is to be inflicted by the kingly power, the dragon, half of it by the papal power, the beast Rev. 12 and 13. A time, times and half, the woman fled before the dragon. That period is reduced to days, 1260 days. The next chapter gives the history of the beast, *popery*, who made war on the saints for 42 months. The kingly power began to oppress the church and bring it into bondage in Babylon, B. C. 677, in the captivity of Manasseh. They prevailed for 1215 years, up to A. D. 538, when the saints were put under the pope; and the 42 months ended in 1798. Then 45 years ended for the church under the secular governments.

The time, times and a half, being reduced to days by John, Rev. 12 : 14 and 6, 1260 days, twice that will be seven times, or 2520 days. Subtract B.C. 677, from 2520, the whole period, leaves A. D. 1843.

The objection to the understanding of a time of 360 days to be 360 years, is, that in that case Nebuchadnezzar was made to eat grass like oxen for 2520 years. This objection would lay against us if we always used a day for a year; but we do not. We always understand time literally, if the subject will admit of it. If it will not admit of its being understood literally, without contradicting matter of fact or scripture, we are obliged to understand it symbolically.

In the case of Nebuchadnezzar, there is nothing in the nature of the event which renders it necessary to understand anything but literal time; *seven times*, or 2520 days. But in the case of the "seven times" punishment of the church, it began in the days of Manasseh, B. C. 677, but is not yet accomplished. Hence we must either deny matter of fact, or it is symbolical time. What does a day symbolize? I answer a year. Thus God explains it, Ezek. 4th chap., "I have given thee each day for a year." It may be said that this was only in a single instance that God gave the rule, and in reference to a particular and specified event, and so, cannot form a general rule. To this it is answered, that such a rule is given; other symbolical periods are given, also, but no other rule for understanding them. Hence, we are bound to follow the rule we have, until we find another. And following it in all the periods which have transpired, we have an exact fulfilment. This was the case of "the time, times, and dividing of a time" of Daniel, 7 : 25, and Rev. 13 : 6, the 42 months when the dragon gave the beast his power, his seat, and great authority, and was to continue 42 months, and then he was to be led into captivity. The Greek Emperor conquered Rome from the Ostrogoths in 538 and gave it to the pope; in 1798, just 1260 years from that point, the French took Rome, abolished the papal government, erected Rome into a republic, and carried the pope into captivity to France.

The 1260 days were years in this instance; and the rule must be considered as general.

Again, it should be observed, that a time is not a year. A year is a revolution of the earth round the sun, and has been the same in all ages. The Jewish year was a solar year; 19 of their years being equal to 19 of our solar years, they reckoning their time by moons—12 moons of a little more than 29½ days a moon—355 days a year. Two years of 355 days or 12 moons, the third of 383 days or 13 moons. Once in 19 years, 1 year of 12 and two of 13 moons, making 19 solar years.

A time is God's arbitrary measuring rod, and is defined to consist of 360 days.

I have long hesitated on the "seven times," whether they are to be understood as a prophetic period; but after years of investigation and earnest effort, I am constrained at length to acknowledge it as such, and have accordingly given it in this place. But still I look on the following argument on Dan. 8 : 14, as the strong bulwark of the cause.

THE TWO THOUSAND THREE HUNDRED DAYS.

Daniel's vision, as recorded in the 8th chapter of his prophecy, relates to the time of the treading down of the sanctuary, *Jerusalem*, and especially *Mount Zion*, the capital of the kingdom of Israel; and the host, the church, on account of GOD'S INDIGNATION. 1. The vision consisted of "a ram having two horns," verse 4;—"the ram having two horns are the kings of Media and Persia," said Gabriel, in verse 20. 2. The next emblem was "a rough goat," with a great "horn between his eyes." That "was broken and four stood up for it, and out of one of them came forth a little horn," &c. Verse 21 says, "The rough goat is the king of Grecia; the great horn between his eyes the first king." That being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power"

Then Daniel heard the question, verse 15, "How long the vision," "to give both the sanctuary and host to be trodden under foot?" "Two thousand three hundred days. Then shall the sanctuary be JUSTIFIED." So the margin reads.

The powers mentioned in verse 13, to tread down the sanctuary and host were, "the *daily* (or *continual*) and *transgression of desolation*." The one is what Paul calls "the mystery of iniquity;" the other "that wicked, that man of sin." The one hindered till he should be taken out of the way, then that wicked was to be revealed. The *first* was *paganism*, the *second*, *popery*. The one gave way to the other. But both were abominations, and crushed the Church of God.

Daniel wished to know the import of his vision, and sought for the meaning; and Gabriel was sent to make him understand the vision. He began the execution of his commission by saying, "Understand, O son of man, for at 'the time of the end' shall be the vision." That is, the vision is to be understood "at the time of the end." "But," he continued, "I will make thee know what shall be in THE LAST END OF THE INDIGNATION; for at the time appointed, (2300 days,) the end shall be." The "indignation" is the cause of Jerusalem's desolation, and it will continue desolate until the "indignation" ceases, or "her iniquity is pardoned." Isa. 10 : 5. "O Assyrian, the rod of mine anger; 'the staff' in 'their' hand 'is mine' INDIGNATION." "And it shall come to pass when the Lord shall have accomplished his 'whole' work on 'Mount Zion' and 'Jerusalem,' I will punish the fruit of the proud heart of the king of Assyria, and the glory of his high looks" "For yet a very little while and I will cause the 'indignation' to cease, and mine anger in their destruction." This passage shows that the "indignation" is the cause of the desolation of Jerusalem and Mount Zion. The 2300 days reach to the LAST END of the indignation; that is, until the people of God are delivered from their dispersion, and the wicked city is pardoned. The vision begins with the ram with two horns; Media and Persia. The "indignation" has not yet ceased; for the people are yet scattered and Jerusalem is yet desolated and trodden down of the Gentiles. Then the days cannot mean literal days, but symbolical. To say they were fulfilled literally, in Antiochus Epiphanes, is to throw away a great part of the vision—the whole of the ram and goat. And then they must show that the "last end" of the "indignation" came then; which they cannot, for it yet continues.—Then the days must be symbolical and mean years.—That the sanctuary signifies Jerusalem and Mount Zion, see Exodus 15: 17. Ps. 78: 54, 67—69, &c.

The date of the 3200 *years is the next thing in order.* It begins with Media and Persia, when both horns were high and one was higher than the other, and the last that came up was the highest. It was also when no beast or government could stand before the ram. This was not in the days of Xerxes the Great, for although he invaded Greece with an army of 5,000,000, he fled from the campaign almost alone and desolate. There was then a beast that did successfully meet him. But Artaxerxes, his son, was a powerful monarch, and continued his triumphs to the 25th year of his reign, when his good fortune seemed to forsake him, and the monarchy to decline. Then somewhere within his reign the vision begins.—But at what point, the chapter does not say. That Daniel was no more than an amanuensis, and wrote without understanding the import of the instruction, is clear from the concluding remark of Daniel, and Gabriel's closing instruction. Gabriel said, "The vision of the evening and morning which was told is true, (2300 'evening-morning,') wherefore shut thou up the vision, for it shall be for many days. And I Daniel fainted and was sick certain days, and afterward I rose up and did the king's business; and I was 'astonished at the vision,' but none understood it."

From this confession of Daniel, we learn that he and all else were in the dark on the subject of its import.—Daniel, of course, was left to make up his judgment on the time of the justification of the sanctuary, from other data. This he did, for in the first year of Darius, as he informs in the 9th chapter, he learned by books the number of the years whereof the word of the Lord came to Jeremiah, the prophet, that he would accomplish 70 years in the desolations of Jerusalem. That 70 years, beginning in the first year of Nebuchadnezzar, ended with the death of Belshazzar. Daniel had been a captive during that period. In the first year of Darius, the Mede, he concluded that the 70 years being ended, the time for the deliverance of the city and people had arrived. Accordingly he began to pray and confess his sins and the sins of his people, on account of which they were desolate, according to what was written in the law of Moses. He prayed that God would *then* turn away his *wrath* from his city and people, and cause his face to shine on his SANCTUARY, which was desolate. The great theme which occupied Daniel's mind in this prayer, was the desolation of the sanctuary and host, or people, and their forgiveness. Reader, look at the prayer, and say what it was, if not that. But he mistook the time of justification, and Gabriel was sent again to stop him in the midst of his prayer, and give him understanding on the subject of his prayer. "He informed me and talked with me," &c. "Understand the matter and consider the vision. Seventy weeks are *determined*," literally "*cut off*." None dispute this reasoning.

But from what are "seventy sevens," or weeks, "cut off." For clearly we cannot "cut off" a period from nothing, nor yet "cut off" a period without a remnant. What then is the period from which they are cut? The answer must be, some period relating to the subject of Daniel's prayer and Gabriel's conversation. That subject was the "forgiveness of the sanctuary and host, city and people. Gabriel directed him to understand the matter in hand, and to do it effectually, to consider the vision. What vision? The vision, to be sure, which gives the length of time to the cleansing of the sanctuary. Now, Daniel, seventy weeks are cut from the vision, for thy city and thy people, "sanctuary and host," to finish the transgression, and make an end of sins; or, to fill up the rebellion of the Jews and Jerusalem, that their national doom might be sealed. This they did when Christ was rejected. Then he proceeds to divide the seventy weeks. "From the commandment to restore and build Jerusalem to Messiah the Prince, there will be seven weeks and 62 weeks. And the street shall be built again, and the wall, even in troublous times." That is, although there would be a rebuilding of the street and wall of Jerusalem before Messiah came and the iniquity filled up, yet it would not be the end of the indignation: but it should be built even in troublous times, while the people were yet in bondage to the Persians. So Nehemiah, 9th chapter, declares they were when it was built — They were still servants in the land God gave to their fathers, and they were so because of their sins, the sins of their fathers, kings, princes, priests, prophets, &c. The sin was not pardoned then. "After three-score and two weeks Messiah shall be 'cut off,' but not for himself; and the people of the prince that shall come." After the sin of the people and city is full, "shall destroy the city," the lower city, "and the sanctuary," the city of David, Mount Zion itself. "And the end thereof shall be with a flood, and unto the end of the war desolations are determined." Or, in the margin, unto the end of the war it shall "be cut off by desolations." The war is the one begun by the Assyrians, renewed by the Babylonians, carried on by the Medo-Persians, and Grecians, until finally the Romans came up and destroyed the city, and carried the people into captivity. It is to be cut off by DESOLATIONS to the end of the war. Christ expressed the same thing by saying, "there shall not be left one stone on another," &c., and "Jerusalem shall be trodden down"—"till the times of the Gentiles be fulfilled."

"He shall confirm the covenant with mercy for one week, and in the midst of the week (or half part) he shall cause the sacrifice and oblation to cease, and for the overspreading of abomination he shall make it desolate, even to the CONSUMMATION; and that determined, shall be passed upon the desolate," or DESOLATOR.

The desolator was Rome. The desolation to be poured on it is to be broken to pieces. Dan. 8. It is to be destroyed and given to the burning flame. Dan. 7. It is to be broken without hand Dan. 8.

Could Gabriel more distinctly go over the events of the desolation of the sanctuary, and show how long it was to be desolate? I cannot conceive how he could. This being settled, that the 9th chapter relates to the self-same subject with the 8th, only is more definite, and the seventy weeks being "cut off"—they must be "cut off" from the full period of the sanctuary's desolation, which is 2300 days, at the end of which the "last end" of the indignation comes, and the sanctuary will be JUSTIFIED. Will it be said, the vision from which the seventy weeks are "cut off" is "the seventy-weeks vision?" It is replied, there is no seventy-weeks vision; but an open communication made to Daniel. Besides, if it were a vision, seventy weeks could not be cut off from seventy weeks—it would be a whole, without cutting. But it can be cut from the events of the 9th chapter, says one. Indeed! Can time be cut from matter? must not time be cut from time, and matter from matter? Cut seventy weeks from 2300 days. 7+70=490. 2300—490=1810.

But were those weeks fulfilled as predicted? They were. The command to restore and build Jerusalem was given by Artaxerxes, king of Persia. Seven weeks and sixty-two weeks to Messiah. He came and declared it fulfilled, when he entered his ministry. Mark 1: 14, 15, when he was about 30 years of age. Luke 3d.

If Christ was correct in declaring the "time is fulfilled," when he entered his ministry, then one week more makes up the 70 weeks.

The remaining question, then, to be settled is, did Christ continue his ministry for one week of years? Let us appeal to the chronology in the margin of our reference bibles. In the margin opposite the 2d chapter of Matthew, where Christ's birth is recorded, we have the following chronological note: "4th year before the account commonly called Anno Domini." Turn we now to Matt. 28th chapter, and in the margin we have A. D. 33. Now put A. D. 33 to B. C. 4, and we have 37, as the age of Christ at his death. This fact is demonstrated by astronomical calculation. Then such as was the last week of the 70, such were all of them—weeks of years—490 years. Then such as were those cut off, such must be the nature of the remainder, and the 1810 after Christ's death are years. A. D. 33 Christ's death, 1810 added to it 1843. Then the times and seasons for the restoration of the kingdom to Israel expires in A. D, 1843. And I believe Christ will then come.

"It is not for you to know the times and seasons which the Father hath put in his own power." So SAID the Saviour; and he SAID it because it was true. It was not for those disciples to know. But he did not mean to contradict himself where he had said to his disciples who should live to see the signs of his coming, "THEN KNOW that he is near, even at the door." But had he meant that it would never be known, he would have contradicted both himself and Daniel, who declares that at the time of the end, "the wise shall understand." And Paul to the Church, "Ye, brethren, are not in darkness. that that day should come on you as a thief." Christ, then, cannot come till his humble watch-people know it. Reader, prepare and watch. Amen.

Faith in Scotland.

A young lady, lately from that country, states that in one small town in Scotland the people generally are in the church every day in the week, preparing for the coming of the Lord in 1843. They distribute what they have among them, and do not dream of a failure.

On this subject the American Millenarian, some time since remarked:

"THE ENGLISH CHURCHES AWAKING.—Christians in the Establishment, and in the various dissenting churches in England, Scotland, and Ireland, are now aroused beyond any former example. The American churches, not aware of this glorious fact, are slumbering on, enchanted by the siren song of the nineteenth century, that the world is to be converted through the present system of instrumentalities. Well, the symbolical virgins have but a few moments longer to "slumber and sleep." The "midnight cry" has come forth, across the mighty waters, and will soon penetrate the ears of those whose "lamps have gone out." With vast multitudes it will be too late for the marriage preparation of the Lamb."

SECOND ADVENT BOOK DEPOSITORY
IN NEW YORK.

The subscriber has opened a room at *the Brick Church Chapel, No.* 36 *Park Row, up stairs*, where he will keep constantly on hand a full supply of all the Second Advent publications, wholesale and retail; where he is also publishing the "Signs of the Times,"—weekly—(located in Boston,) and "The Midnight Cry,"—daily. Those from the country who may wish to procure publications on this subject, will find a great variety and a full supply at all times at this office. J. V. HIMES.

THE MIDNIGHT CRY.

WEDNESDAY, NOVEMBER 30, 1842.

EVENING LECTURES,

Will be continued, at the corner of Catharine and Madison Streets, through the week.

NO ROOM is left us for editorial comments on Rev. Mr. Cookson's lecture this morning. The main argument,—or rather assertion,—in that lecture, was, that the days in prophecy do not represent years. This is fairly met in brother Litch's interesting lecture which we conclude to-day.

THE JEWS.—The public mind is imbued with the notion, that the unbelieving descendants of Abraham according to the flesh,—*who, if they were Abraham's seed, would do the works of Abraham*, as Christ told them, but who, not being in Christ, are NOT the true seed and "heirs according to the promise,"—are yet to be restored to Palestine,—called their own land,—but which is not theirs, for it belongs to Christ. The falsity of this notion is ably shown in the lecture we conclude to-day. It will be published in pamphlet form for wide circulation. It is a timely work. Scatter it abroad.

Soul-cheering News from New-Haven.

An intelligent gentleman from New Haven has just called on us, who is himself a living fruit of the meetings there. When he first attended, in the early part of the week, he was not only opposed to our views of Christ's coming, but in a state of impenitence. After hearing once or twice, he prayed that if the doctrine were true, he might receive it as truth. On Saturday evening he found sweet relief by submitting to the Saviour, and his opposition to our views was then all gone. All his household, but one, have also found peace in believing. He says the meeting on the Sabbath, at brother Law's church, was very interesting, and the altar was crowded with persons seeking salvation. At the Primitive Methodist Church the interest is still greater. The pastor, brother Rane, has fully embraced our views. All parts of the city are more or less affected. Let us praise the Lord, and take courage.

May the near approach of Christ's Coming be known?

In the epistle to the Hebrews we are told, of Christ, that "unto them that LOOK for Him, shall he APPEAR the SECOND TIME, without sin, unto salvation." A few verses farther on the apostle gives this earnest exhortation, 'Let us hold fast the profession of our faith, without wavering . . . not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and *so much the more* AS YE SEE THE DAY APPROACHING."

As no prophecy of the Scripture is of *private* interpretation, so, we believe, the New Testament is to be understood in a sense *at least as broad* as the language seems to imply, and is not to be narrowed down to agree with man's little theories. Some learned men apply this to the destruction of Jerusalem, but when the Christians saw *that* day approaching, they *were* to forsake their accustomed assemblies, and flee to the mountains. We shall therefore apply it to the "day of Christ," when "he shall descend from heaven with the trump of God, and the dead in Christ shall rise first"—on which topic Paul speaks so freely to the Thessalonians.

Now, we enquire, how *can* a day be seen approaching, unless its time may in some way be judged of beforehand, either by prediction, or by *signs* of its coming?

Christ told his disciples that certain signs of "His coming" would be seen, and adds: "Then KNOW that it is near, EVEN AT THE DOORS." Do you still say you cannot tell *what* it is, the coming of which is here referred to? Turn then to the parallel passage in Luke, and read: "Then know that the KINGDOM OF GOD is nigh at hand." There are two great theories respecting the "kingdom of God." One is that it was set up when Christ first came on earth; and the other accords with Paul's declaration, that "Christ shall JUDGE THE QUICK AND THE DEAD, at his appearing and his kingdom." This assurance that the kingdom of God would be nigh at hand, at some future time, we think plainly contradicts the theory that the kingdom was set up at Christ's first coming. Have we not scripture warrant, then, for saying that the day of Christ's second coming to judge the world *may* be seen approaching? Let us therefore endeavor to "discern the signs of the times," that we may be among those to whom the apostle says, "*Ye* are not in darkness, *brethren*, that the day should overtake *you* as a thief."

Watchman! what of the night?

This is a common question made by the traveller when he meets a watchman, and he expects a definite answer. And why, because it is a part of the watchman's duty to know the hour; and should he meet with a dozen, or more, he would expect they all would agree in time, especially if they had one common standard, accessible equally to all.

The enquiry has gone out through the world, "What is the hour?" and the answer by a few has been that the morning dawns; but the greater part are saying, "Not so." Some have not looked at the hour, and others tell the benighted wanderer he "*cannot* ascertain it for him—that when the morning breaks he will know it."

Are these watchmen all the Lord's sentinels, and faithfully doing their Master's work. Has he set them upon his watchtowers, and confounded their language, so that they can neither understand each other, nor others understand them? Has he told one it is midnight, another it is cock-crowing, and a third it is morning?—Whence these contradictions?

The Spirit of God is one, and can it teach such contrarieties? Can it teach one ambassador to declare that the earth is ready for the sickle, and another, that the grain is now only putting forth? It cannot be so, and while such is the state of things, many a sinner and anxious traveller may lose his way, and be lost forever. Now what is the alternative? The watchmen must be passed, and left to decide their labored controversies by their far-fetched, opposing theologies, as best they can, while the unlettered shepherd must follow his star, which certainly will lead him to the place where he will find his Saviour.

Christ did tell the disciples that His Spirit should lead them into all truth, and when led by that, they would not need the teachings of man—and though the true ambassador of God is to be honored for his works' sake, yet the "dumb dog that will not bark," or the snarling one, that barks only because his bone is in danger, must both be left unheeded, to reap each his own reward, when the Master shall come to reckon with them.

The time is short—and though 1843 should not close the drama, yet be assured it will soon be said, "Let him that is filthy be filthy still." Then it will be unavailing to plead the learned teaching we may have had—the high or the low church, to which we are attached—but have we been faithful stewards in our Lord's heritage? has the poor disciple had as high a seat at our table, and been as welcome a guest as the one of costly equipage? "Be not deceived, God is not mocked," and people and priest will reap what they have sowed.

The responsibility of the watchmen is truly an awful one; peculiarly so at the present day. If they now cry peace, it would seem that the last trump alone can awaken them. If they are not now awake to the signs of the times, they are sleeping on a dreadful volcano, which must and will soon burst upon them, and what will they "do in the end thereof?" What will they—what can they say when the flock which they have lulled to sleep shall be gathered before them, without a shelter, and the gathering storm about to burst upon their defenceless heads?

Then shall the scoffer, the hypocrite and hireling lie down together under the scalding drops of that God, who said, "Cursed is he that doeth the work of the Lord deceitfully." FEMINA.

CARRIERS WANTED, in this city, Brooklyn, &c. Terms liberal. Call and see.

THE GLORY OF GOD
IN THE EARTH.

A SERMON—BY CHARLES FITCH.—*Continued.*

NUMBERS xiv. 21.—"But as truly as I live, all the earth shall be filled with the glory of the Lord."

(6.) False prophets. Within the last hundred and fifty years many have arisen, and taught, professedly from the Bible, that Christ shall not come under, at least, a thousand years, or perhaps 360,000; declaring that there shall be such a period of unexampled prosperity in the earth before our Lord's appearing; a thing of which neither Christ, nor one of the writers of the New Testatment, ever gave the least intimation. It is declared that many shall be deceived. This is strikingly fulfilled.—This false prediction is founded upon prophecies of the Old Testament, which are to be fulfilled in the new earth after Christ has come.—The sixtieth chapter of Isaiah is one of these Scriptures, to be fulfilled, as we learn from the 21st verse, in a land which all the righteous shall *inherit forever;* of course not in this land, which is reserved unto fire, and therefore not till after Christ's coming. But this prophecy of a temporal millennium has "deceived many," who love the Lord Jesus, to put off his coming; and other multitudes who know not Christ, are deceived in the same way, with the cry of "peace and safety, while sudden destruction is about to come upon them as travail upon a woman with child, and they shall not escape." This false prediction of a temporal millennium previous to Christ's coming, is a fatal delusion, and will prove eternally so by many souls; because it will lead them to defer preparation for the Lord's coming until it shall be eternally too late. Not that the dear brethren who hold to it are wilfully uttering falsehood, but that they are deceiving themselves, and deceiving others, while they should be faithfully sounding the alarm, and warning the world to prepare for the coming of the great and notable day of the Lord. False prophets have arisen, and many have indeed been deceived. This sign therefore is fulfilled.

(7.) Iniquity shall abound, and love wax cold. This is emphatically true, of vast multitudes of professed Christians, at this moment. Iniquity is love of this present world. "Demas hath forsaken us, having loved this present world." "If any man love the world, the love of the Father is not in him." When the gospel was first preached, we read that "as many as were possessors of lands or houses, sold them, and brought the prices of the things that were sold and laid them down at the apsotles' feet; and distribution was made unto every man according as he had need." Thus obedience was rendered to the injunctions of Christ. "Sell that ye have and give alms; provide for yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." "Lay not up for yourselves treasures on earth," &c.

But what has been the course of multitudes of professed Christians for the last fifty years? Much indeed has been done, by way of missionary effort, to spread the gospel, and bring to pass that temporal millennium for which we have been looking; but instead of selling houses and lands for such an object, Christians have been laboring to add house to house and field to field, and by all manner of speculations to increase their worldly substance, and get to themselves a treasure on earth. I know the pretence has been, to make money for doing good; that is, ten dollars to the contribution-box, and ten thousand to purposes of personal aggrandizement—so as to be able to dwell in a fine house, and drive a splendid equipage, and wear purple and fine linen every day; and thus, by a respectable appearance among men, to give respectability to the religion of the meek and lowly Jesus. All this time the love of this present world has been increasing in the hearts of Christians, and in equal proportion their love to Christ has been waxing cold; because the love of this present world, and the love of Christ are perfect incompatibilities. Hence, love to Christ has waxed so cold, through love of this world, that when we now tell professing Christians that their Saviour, "who gave himself for their sins, that he might deliver them from this present evil world, according to the will of God and our Father," is coming soon to complete that deliverance, and give his people to inherit forever that new earth wherein dwelleth righteousness; multitudes who profess to love Christ above all, are by no means willing to see him. They love this present evil world so well, that it is pleasure to them to believe that Christ will not come under a thousand years; and some think that there is great glory in the thought, that his coming may be delayed 360,000 years. So that, instead of needing now the inspired injunction, "Be patient, brethren, for the coming of the Lord draweth nigh," many professed friends of Christ seem greatly to want patience to endure being told, that their glorious Lord and Master is now to appear. Has the grace of patience so greatly increased since the days of the apostles, that Christians now can so well endure to have their Lord's appearing delayed for thousands of years? No—no. Such Christians love this present world, and therefore they wish it to remain. Their love of Christ has waxed cold, and they wish him not to come; they do not love his appearing. This sign is fulfilled.

"But he that endureth unto the end, the same shall be saved." He whose love to Christ and his glorious and everlasting kingdom shall hold out, through all this earthliness, so that he trample this world beneath his feet, and love and look out for the coming of his Lord, "and seek a better country, even an heavenly," 'the same shall be saved."

I am fully convinced that the doctrine of a temporal millennium, by putting off the expectation of Christ's speedy coming, from the minds of his people, has accomplished a vast amount of evil, in causing iniquity, that is, the love of this world, to increase, and love to Christ and his glorious kingdom to wax cold. Tell Christians that this world is accursed of God, and reserved unto fire against the day of judgment and perdition of ungodly men, and that Christ's glorious kingdom, which is to stand forever, can be found only in the new earth which John saw in vision, after that the first heaven and first earth had passed away—and that there only the tabernacle of God is to be with men, and he is to "dwell with them and be their God, and there wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, nor pain;" tell them that the time is near, when Christ will come, and this world be no more, and you will strike at the root of their worldliness, and make them feel the importance of being prepared to meet their Lord. I do not say that all whose hearts are fixed on a temporal millennium have that expectation because of their want of love to Christ. I do believe that this is true of vast multitudes; while some who love Christ truly are deceived, expecting the glory of the Lord in a temporal millennium in this accursed world, which must pass away; instead of Christ's immortal glory in that new earth which is to remain. See Isaiah lxvi. 22.

(8.) "The gospel shall be preached in all the world, for a witness unto all nations, and then shall the end come;"—the end of the world, of which the disciples inquired. Some maintain that this preaching of the gospel in all the world for a witness to all nations, proves that the world is to be converted: but this is impossible, for the children of the wicked one are to remain here till the harvest at the end of the world. Has the gospel been preached in all the world since Christ uttered this prediction? The gospel was preached in Asia in the first century, in Africa in the fourth century; it has gone over Europe, over this continent, to the shores of the Pacific. Multitudes beyond the Rocky Mountains have been converted. The isles of the Pacific have received God's law. Thousands have there embraced the gospel.—Since about the commencement of the nineteenth century, the Bible has been translated into about a hundred and sixty different languages, and missionaries are at this moment in nearly, if not quite, every nation under heaven. And now, since the children of the wicked one are to remain till the end of the world, and Christ at his coming is to find the world as before the flood, and in the days of Sodom, I see not what more we have to expect. I cannot resist the conviction that even this sign is fulfilled.

Our Saviour, having given his disciples the foregoing signs of his coming and of the end of the world, then directs them what to do at the time when Jerusalem shall be destroyed,

4. "When ye shall see the abomination of desolation spoken of by Daniel," or, as it is by Luke, "when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh;" therefore flee unto the mountains.

Those who oppose the truth that the coming of Christ is near, tell us that the abomination of desolation spoken of by Daniel was Antiochus Epiphanes, and that the prophetic periods in Daniel had their fulfilment in him, and of course can have no reference to the present time. But Antiochus died about 170 years before Christ was born, while this was a power to compass Jerusalem with armies at a period still future, when Christ spake the words we are considering. Of course it could not refer to a power which had ceased to be two hundred years before. It is therefore certain that the 2300 days in the eighth of Daniel, unto which this abomination was to continue, since they referred to this abomination, could not have been fulfilled in Antiochus. Since, therefore, they refer to the Romans, they must have denoted years, instead of literal days, as many claim; and since the time appointed reaches to the end of indignation when the sanctuary shall be cleansed, the 2300 days must measure the time of pagan and papal Rome, at the end of which the Ancient of Days shall come, with his fiery flame, and his wheels of burning fire, and the body of the beast shall be slain and given to the burning flame. Thus shall the sanctuary be cleansed.

(To be Concluded.)

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"Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, *wait for it*; *because it will surely come*, it will not tarry."

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EVIDENCE,

FROM SCRIPTURE AND HISTORY, OF THE

SECOND COMING OF CHRIST

ABOUT THE YEAR 1843.

EXHIBITED IN A COURSE OF LECTURES.

BY WILLIAM MILLER.

INTRODUCTION.

IN presenting these Lectures to the public, the writer is only complying with the solicitations of some of *his friends, who have* requested that his views on the prophecies of Daniel and John might be made public. The reader is therefore requested to give the subject a careful and candid petusal, and *compare every part* with the standard of Divine Truth; for if the explanation the writer has given to the Scriptures under consideration should prove correct, the reader will readily perceive that it concerns us all, and becomes doubly important to us, because we live on the eve of one of the most important events ever revealed to man by the wisdom of God—the judgment of the great day.

In order that the reader may have an understanding of my manner of studying the prophecies, by which I have come to the following result, I have thought proper to give some of the rules of interpretation which I have adopted to understand prophecy.

Prophetical Scripture is very much of it communicated to us by figures and highly and richly adorned metaphors; by which I mean that figures, such as *beasts*, *birds*, *air*, or *wind*, *water*, *fire*, *candlesticks*, *lamps*, *mountains*, *islands*, &c., are used to represent things prophesied of—such as kingdoms, warriors, principles, people, judgments, churches, word of God, large and smaller governments. It is metaphorical also, showing some peculiar quality *of the* thing prophesied of, by the most prominent feature or quality of the figure used, as *beasts*—if a *lion*, power and rule; if a *leopard*, celerity; if a *bear*, voracious; an *ox*, submissive; a *man*, proud and independent. *Fire* denotes justice and judgment in its figure; in the metaphor, denotes the purifying or consuming up the dross or wickedness; as *fire* has a cleansing quality, so will *the justice or judgments of* God. "For when thy judgments are in the earth, the inhabitants of the world will learn righteousness." Therefore almost all the figures used in prophecy have *their* literal and metaphorical meaning; as *beasts* denote, literally, a kingdom, so metaphorically good or bad, as the case may be, to be understood by the subject in connection.

To understand the literal meaning of figures used in prophecy, I have pursued the following method:—I find the word "*beast*" used in a figurative sense; I take my concordance, *trace the word*, and in Daniel vii. 17, it is explained to mean "kings or kingdoms." Again, I come across the words "*bird or fowl*," and in Isa. xlvi. 11, it is used, meaning a conqueror or warrior,—Cyrus. Also, in Ezekiel xxxix. 4—9, denotes armies or conquerors. Again, the words "*air or wind*," as used in Rev. ix. 2, and 16, 17, to understand which I turn to Eph. ii. 2, and 4—14, and there learn that it is used as a figure to denote the theories of worldly men or vain philosophy. Again, "*water or rivers*" are used as figures in Rev. xvii. 15, and explained to mean "*people or nations.*" "*Rivers*" of course mean the nation or people living on the river mentioned, as in Rev. xvi. 12. "*Fire*" is often used in a figurative sense; explained in Num. xxi. 27, 28, Deut. xxxii. 22, Psal. lxxviii. 21, Heb. xii. 29, to mean justice and judgment.

As prophecy is a language somewhat different from other parts of Scripture, owing to its having been revealed in vision, and that highly figurative, yet God in his wisdom has so interwoven the several *prophecies*, that the events foretold are not all told by one prophet, and although they lived and prophesied in different ages of the world, yet they tell us the same things; so you take away one, and a link will be wanting. There is a general connection through the whole; like a well-regulated community they all move in unison, speaking the same things, observing the same *rules, so that* a Bible reader may almost with propriety suppose, let him read in what prophecy he may, that he is reading the same prophet, the same author. This will appear evident *to any one who will* compare scripture with scripture. For example, see Dan. xii. 1, Matt. xxiv. 21, Isa. xlvii. 8, Zeph. ii. 15, Rev. xviii. 7. There never was a book written that has a better connection and harmony than the Bible, and yet it has the appearance of a great store-house full of all the precious commodities heart could desire, thrown in promiscuously; therefore, the biblical student *must select and bring together* every part of the subject he wishes to investigate, from every part of the Bible; then let every word have its own Scripture meaning, every sentence its proper bearing, *and have* no contradiction, and your theory will and must of necessity be correct. Truth is one undeviating path, that grows brighter and brighter the more it is trodden; it needs no plausible arguments nor pompous dress to make it more bright, for the more naked and simple the fact, the stronger the truth appears.

Let it be noticed that God has revealed to his prophets the *same events* in divers figures and at different times, as he has to Daniel in the second, seventh, and eighth chapters concerning the four kingdoms; or to *Peter*, (see *Acts* x. *16*;) *also Isaiah and John.* Then, to get the whole truth, all those visions or prophecies must be concentrated and brought together, that have reference to the subject which we wish to investigate; and when combined, let every word and sentence have its proper bearing and force in the grand whole, and the theory or system, as I have before shown, must be correct. I have likewise noticed that *in those events, visions, and prophecies* which have had their fulfilment, every word and every particular have had an exact and literal accomplishment, and that no two events have ever happened, that *I can learn*, which will exactly apply to or fulfil the same prophecy. Take, for instance, the prophecies concerning the birth, life, and crucifixion of our Savior, and in his history we find a literal fulfilment; yet in the birth, *life or death of* any other individual it would be in vain to find a parallel. Again, take the prophecies which have been admitted, by Protestants at least, to apply to Cyrus, *Alexander, Julius Cæsar, destruction* of Jerusalem, and the church of Rome, and I have never been able to trace even a resemblance to the prophecies in question in any historical events except *the* true ones. If this is true, may we not suppose that the unfulfilled prophecies in their accomplishments will be equally as evident and literal?

There are two important points to which all prophecy *seems* to centre, like a cluster of grapes upon its stem—the first and second coming of Christ; the first coming to proclaim the gospel, set up his kingdom, suffer for sinners, and bring *in an everlasting* righteousness. His second coming, to which the ardent faith and pious hope of the tried and tempted child of God centres, is for complete redemption from sin, for the justification and glorification promised to all those who look for his appearing, the destruction of the wicked and mystical Babylon, the abomination of the whole earth.

His *first coming* was as a man, his human nature being only visible, his Godhead known only in his miracles. His second coming will be as God, his divine Godhead and power being most visible. He comes first, like the "first man of the earth, earthy;" his second coming is "the Lord from heaven." His *first coming* was literally according to the prophecies. And so we may safely infer will be his second appearance, according to the Scriptures. At his advent his forerunner was *spoken of*—"*one crying in the wilderness*;" the manner of his birth—"a child born of a virgin;" the place where—"Bethlehem of Judea;" the time of his death—"when seventy weeks *should* be fulfilled;" for what he should suffer—"to make an end of sins, to make reconciliation for iniquity, and to bring in everlasting righteousness, to seal up the vision and prophecy, and to anoint the Most Holy." The *star* that appeared, the *stripes* he received, the *miracles* he performed, the *tauntings* of his foes—all were literally fulfilled. Then, why not suppose that all the prophecies *concerning* his second coming will be as literally accomplished as the former? Can any man show a single reason why they will not? If this be true, we can obtain much light by *reading the* Scriptures. We are there informed of the manner of his second coming—"suddenly, in the clouds, in like manner as he ascended;" the majesty of his coming—"on a great white throne, with power and great glory, and all his saints with him;" the object of his coming—"as the Ancient of days, to send his angels into the four winds of heaven, gather his elect, raise the righteous dead, *change the righteous* living, chain Satan, destroy anti-Christ, the wicked, and all those who destroy the earth, judge, justify and glorify his people, cleanse his church, present her to his Father, live and reign with her on the new heavens and new earth," the form of the old having passed away.

The time when these things shall take place is also specified by some of the prophets; unto 2300 days, (*meaning years*,) then shall the sanctuary be cleansed; after the anti-Christian beast has reigned her "time, times, and a half;" after the two witnesses have prophesied "*a thousand two hundred* and threescore days, clothed in sackcloth;" after the church captivity in the wilderness, "forty-two months;" after the "gospel shall be preached in all the world for a witness, then shall the end come." The signs of the times are also given, when we may know he is near, even at the door. When there are many "lo here's and lo there's;" when the way of truth is evil spoken *of*; *when many seducers* are abroad in the land; when scoffers disbelieve in his coming, and say, "Where is the promise of his coming?" when the wise and foolish virgins are called *to trim their lamps*, and the voice of the friend of the bridegroom is, "Behold, he cometh;" when the city of the nations is divided into three parts; when the power of the holy people is scattered, and the kings of the east come up to battle; when there is a time of trouble, such as never was before, and the church in her Laodicean state; when the seventh seal opens, the seventh vial *is poured out*, the last wo pronounced by the angel flying through the midst of heaven, and the seventh and last trumpet sounds;—then will the mystery of God be finished, and the door of mercy be *closed forever*; then shall we be brought to the last point, his second coming.

Again, prophecy is sometimes typical; that is, partly fulfilled in the type, but completely only in the antitype. Such was the prophecy concerning Isaac, partly fulfilled in him, wholly so in Christ; likewise concerning Israel, partly fulfilled in them as a nation, but *never fully accomplished* until the final redemption of spiritual Israel. Likewise the prophecies concerning the Jewish captivity in Babylon, and their return, are only partly accomplished in *the history of past* events. The description of those things in the prophets is so august and magnificent, that if only applicable to the literal captivity of the Jews and their return, the exposition would be weak and barren; therefore I humbly believe that the exact fulfilment can only be looked for in the captivity of the church in the wilderness, under the anti-Christian beast, destruction of mystical Babylon, and glorification of the saints in the New Jerusalem state.

There are also in the 24th chapter of Matthew many things prophesied of, which were not fulfilled at the destruction of Jerusalem; such as the coming of the Son, of man in the clouds, the gathering his elect from the four winds of heaven, his taking one and leaving another. This shows a typical meaning in this prophecy, and that it will not all be fulfilled until the end of the world. Also, the transfiguration of Christ on the mount, prophesied of by himself eight days before, is noticed by Peter, 2d Epistle, i. 16—18, as being a type or figure of his second coming.

Who, that has read the prophecies with any degree of attention, will not acknowledge the great agreement between the Old Testament prophecies and the New? Almost every prophecy given by Christ and his apostles may be found, in the Old Testament prophets, represented by figures, which were familiar to the writers and readers of those times. The foregoing rules are some of the principal ones which I have observed in attempting to explain the prophecies of Daniel and John, and to give the time when the mystery of God will be finished, as I humbly believe it is revealed to the prophets.

If I have erred in my exposition of the prophecies, the time, being so near at hand, will soon expose my folly; but if I have the truth on the subjects treated on in these pages, how important the era in which we live! What vast and important events must soon be realized! and how necessary that every individual be prepared, that that day may not come upon them unawares, while they are surfeited with the cares and riches of this life, and the day overtake them as a thief! "But ye, brethren, are not in darkness, that that day should overtake you as a thief," 1 Thess. v. 4. In studying these prophecies, I have endeavored to divest myself of all prepossessed opinions not warranted by the word of God, and to weigh well all the objections that might be raised from the Scriptures; and after fourteen years' study of the prophecies and other parts of the Bible, I have come to the following conclusions, and do now commit myself into the hands of God as my Judge, in giving publicity to the sentiments herein contained, conscientiously desiring that this little book may be the means to incite others to study the Scriptures, and to see whether these things be so, and that some minds may be led to believe in the word of God, and find an interest in the offering and sacrifice of the Lamb of God, that their sins might be forgiven them through the blood of the atonement. "when the refreshing shall come from the presence of the Lord, and from the glory of his power," "when he comes to be admired in all them that believe in that day."

And now, my dear readers, I beg of you to lay aside prejudice; examine this subject candidly and carefully for yourselves. Your belief or unbelief will not affect the truth. If it is so, whatever you may think or do will not alter the revealed purposes of God. "Not one jot or tittle of his word will fail;" but you may, by your obedience in the faith, secure you an interest in the first resurrection, and a glorious admittance into the New Jerusalem, and an inheritance among the justified in glory, and you may sit down with Abraham, Isaac, and Jacob in the kingdom of God. May this be your lot—is the prayer of your servant,

WM. MILLER.

HAMPTON, *Washington County, N. Y.*

LECTURE I.

THE SECOND APPEARING OF CHRIST.

TITUS *ii.* 13.

Looking for that blessed hope, and glorious appearing of the great God, and our Savior Jesus Christ.

WHEN we take a view of the trials, pains, afflictions, persecutions, poverty, and distress, which the people of God suffer in this world, we are almost led to exclaim with the apostle, "If in this life only we have hope, we are of all men most miserable." But no; we will not complain; for to suffer the short period of threescore years and ten, at most, will only give a greater zest to the glory which shall follow at the appearing of our Lord and Savior, the great God and Jesus Christ. I know the world are taunting us with the inquiry, "Where is the promise of his coming? for, since the fathers fell asleep, all things remain as they were, even from the creation of the world;" for they will pretend to be ignorant (as the apostle Peter expresses himself of the deluge) that the world that then was, being overflowed with water, perished; and still more do they pretend to be ignorant that the same earth is in like manner to be destroyed by fire, "reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter iii. 7. Also, my brethren, there are some even among us, who "are spots in your feasts of charity, feeding themselves without fear; clouds without water, carried about of winds; trees whose fruit withereth; twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which they have spoken against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaking great swelling words, having men's persons in admiration, because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy (or glorious appearing) of our Lord Jesus Christ unto eternal life." Jude 12—21. Or, as Peter says, 2 Pet. iii. 12, "Looking for and hasting unto the coming of the day of God." And again, Paul says, in Heb. ix. 28, "And unto them that look for him shall he appear the second time without sin unto salvation." And Paul further saith, to his Philippian brethren, "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body."

Having thus proved that the apostles directed our hope to the coming of Christ for the fulfilment of all our trials and persecutions, and the completion of our faith, I shall now take up our subject in the following order:—I. I shall endeavor to prove that it is yet future; viz., the coming of Christ, spoken of in the text. II. The certainty of his coming. III. The object of his coming.

I. We are, according to our design, to show that the appearing of the Lord Jesus Christ, spoken of in the text, is yet future.

Some teach us that he came at the destruction of Jerusalem, and quote to the 24th chapter of Matthew as proof. Let us examine their evidence. As Jesus went out of the temple, his disciples came to him for to show him the buildings of the temple, where Christ delivered his memorable prophecy, which was exactly fulfilled in little more than thirty-six years afterwards, "There shall not be left here one stone upon another that shall not be thrown down."

And it appears that, afterwards, as Jesus sat upon the Mount of Olives, the disciples came to him privately, having, as may reasonably be supposed, been ruminating in their minds, or conversing among themselves, on the prophecy, and had, perhaps, supposed that no power on earth could destroy those strong buildings, and concluded that, when this was accomplished, it would be the judgment day. They therefore inquire of him, "saying, Tell us, when shall these things be?" that is, what he had prophesied of; "and what shall be the sign of thy coming, and of the end of the world?" They might not have intended to ask more than one question; yet they did ask three, and Christ answered them accordingly. He had before told them of the destruction of Jerusalem, 4th, 5th, and 6th verses; he cautions them against being deceived with false Christs, and not to be troubled at wars and rumors of wars,—and yet Jerusalem was destroyed in the first war of any note after this prophecy,—and then says plainly, "The *end* is not yet." Now, if this *end* was the destruction of Jerusalem, then where are those wars, spoken of by Christ? This cannot mean anything less than the end of the world. From the 7th to the 14th verse, inclusive, he gives a prophetic history of the trials, afflictions, and persecutions of his people, and also of the success of the gospel immediately previous to the end, and says, "Then shall the end come."

Now, it must be evident that this cannot mean the end of Jerusalem, because, if so, he that endured unto the end was to be saved from all the troubles which Christ had been speaking of; and it was not true that the disciples of Christ did not suffer afterwards the same things which Christ said they would. From the 15th to the 28th verse, Christ instructs his disciples into their duty during the siege of Jerusalem, and also down to the coming of the Son of man. This, you will see, must mean Christ in person; because neither the Holy Spirit nor Father is anywhere called *Son of man*. He likewise speaks of the signs which should follow the destruction of Jerusalem. From the 29th to the 35th verse, inclusive, Christ explains the signs in the heavens and on the earth immediately after the tribulation of the people of God, which had been spoken of as the common lot of all his followers, and which he had promised to shorten for the elect's sake, and of his coming in the clouds with power and great glory; the gathering of his elect from the four winds of heaven; gives his disciples the parable of the fig tree, as an illustration of the *end;* and then says to his disciples, "Verily, I say unto you, This generation shall not pass till all these things be fulfilled; heaven and earth shall pass away, but my words shall not pass away."

Here is the great stumbling-block to many. Christ is talking about his elect, his children, and his generation; and not, as some will have it, about the generations that then lived on the earth; for they did undoubtedly pass off, a large share of them; for it was about thirty-six years before the destruction of Jerusalem. But his kingdom has never been taken from the earth. Although they have been hunted from one part of the earth to another; although they have been driven into caves and dens of mountains; have been slain, burnt, sawn asunder; have wandered as pilgrims and strangers on the earth;—yet the "blood of the martyrs has been the seed of the church;" and Christ has had, and will have, a people on the earth, until his second coming. 1 Peter ii. 9: "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people," &c. The Psalmist says, "A seed shall serve him; it shall be accounted to the Lord for a generation." Psalm xxii. 30. I humbly believe that Christ has quoted the sentiment contained in the 102d Psalm, 25th to last verse: "Of old hast thou laid the foundation of the earth; and the heavens are the work of thine hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy years shall have no end. The children of thy servants shall continue, and their seed shall be established before thee."

Here we see the Psalmist has expressed the same sentiment that I understand Christ to have given in these two verses, which I conclude is the proper explanation. And then the parables which follow in the remainder of the 24th and 25th chapters, are easily understood as having reference to the end of the world; and in that way will exactly compare. See the 31st verse of the 25th chapter: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations," &c. This verse was not fulfilled at the destruction of Jerusalem, for the "Son of man" was not seen in the clouds with power and great glory; and yet the words are, "every eye shall see him;" and as sudden and as visible "as the lightning, that shineth from the east even unto the west, so shall the coming of the Son of man be." Can this have passed, and the history of the world have been silent? No. Could all nations be gathered before him, and there be divided, the righteous from the wicked, and the one part sent to everlasting punishment, while the other is received to life eternal, and none know it? No. Were the elect gathered from the four winds of heaven at the destruction of Jerusalem? No; they were commanded to flee to the mountains; and history says they did leave that devoted city when the Romans encompassed it with their armies. Then, could the prophecies contained in these chapters have been fulfilled, and the world remain ignorant of some of the most important events? I answer, No. Then the "Son of man" did not come to the destruction of Jerusalem. If he did, where is the evidence? None, none, not a particle. But if he did come to the destruction of Jerusalem, then it must have been his second coming; for Paul says, Heb. ix. 28, "And unto them that look for him shall he appear the second time without sin unto salvation." Can this be true if he came to Jerusalem? The passage certainly implies that his people would

THE MIDNIGHT CRY.

THURSDAY, DECEMBER 1, 1842.

EVENING LECTURES,

Will be continued, at the corner of Catharine and Madison Streets, through the week.

Thus *far, these lectures* have steadily increased in interest. Brother Chandler, a Baptist clergyman from Massachusetts, will lecture *this evening.*

On Tuesday evening, he related his experience, giving an interesting account of the way in which he has been irresistibly led to believe Christ's coming at hand. The Spirit of the Lord was present with great power in the prayer *meeting which followed.*

Brother Miller left the city yesterday morning for Low Hampton. His closing lecture, Thesday *afternoon,* was well attended by a deeply affected audience.

MR. MILLER'S LECTURES.

So great has been the anxiety to read these lectures, that we have stereotyped them in *a compact form,* so that they can he printed in the Midnight Cry. It will be seen that the two pages we give to-day, close abruptly, but the subject will be regularly continued till we have given the most important lectures of the series.

We have got a new Bible.

This is the language of many believers in the near coming of Christ's kingdom. This belief spreads a glory over the sacred page, or rather developes the beautiful brightness *which had been obscured* or unseen before. A few days ago an intelligent member of a church in Brooklyn stepped into a Second Advent *Bible class,* which is held there, in the house of a devoted brother. After hearing the vision of Daniel read and discussed, while he sat, apparently confounded, he rose and earnestly asked, " Are these common Bibles that you are studying ?" *He appeared utterly surprised* when he learned that all our Bibles contain those same prophecies of the successive earthly *kingdoms which shall at* length be dashed in pieces to make room for Christ's glorious kingdom.

The Twelve Papers now Published

Contain *a series, of very* important articles, among which we would mention,

The Memoir of Wm. Miller, *Mr. Miller's Address.*

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Result of Candid Enquiry, &c.

As the demand for this paper is *steadily increasing,* we will sell sets of these 12 numbers for 18 3-4 cents. New subscribers can have 24 papers for 40 cents.

How Converts are made.

A member of a Baptist church, returning with his wife *from* one of Mr. Miller's lectures, was met by his pastor. He was rather ashamed to let him know where he had been, for he was not *then a* believer in Christ's coming at hand. When questioned on the subject, however, he frankly acknowledged the fact. The minister *smiled* rather contemptuously, and turned to a friend who was walking with him, and said, " These persons have been to hear *Mr. Miller." The clerical friends* then both begun to ridicule and sneer.

" Do you think," said the layman, " that the writers of Scripture understood what they wrote ?"

" No," said the pastor, " they wrote as they were di*rected by the Spirit."*

Being surprised at this answer, and thinking he had been misunderstood, the layman repeated *his question,* and the pastor repeated the answer, adding, " and we can't understand the prophecies."

" The sneers of this clergyman were what led me to study the Bible for myself," said the brother, " and I am now a firm *believer in Mr. Miller's* views."

" Peace and Safety."

The doctrine of *no future punishment,* or, of the resurrection of all mankind to eternal happiness, is a modern one. It did not prevail, when David said : " Deliver my soul from the wicked, which have their PORTION in THIS LIFE," (Ps. 17.) It could not exist, while men *believed what that* GLORIOUS PERSON said, who appeared to Daniel, on the banks of Hiddekel : " Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame, and ' everlasting contempt.' " When that same glorious person appeared in the flesh, " Then said one unto him, Are there few that be saved ?" The doctrine of Universalism did not prevail then ; if it had, Christ's words must have kept it wholly from the minds of his disciples, when he said ; " Wide is the gate, and *broad* is the way that leadeth to destruction, and many there be which go in thereat."

This delusive doctrine has been gradually creeping in for some hundreds of years, but has not been openly proclaimed *till within* the recollection of those now living. The doctrine of Hosea Ballou was original with him.— We believe this ultra universalism *of modern times* is the very doctrine of peace and safety to which the apostle refers, in immediate connection with the coming of Christ and the resurrection of the dead :—" When they shall say, Peace and Safety, THEN sudden destruction cometh and they *shall not escape."*

This sign has been fulfilled. Now give " earnest heed" to the apostle's admonition : *" Therefore* let us not sleep as do others, but watch and be sober."

THE JUDGMENT---THE MILLENNIUM.

" You may be right in your dates, but you are mistaken in the event. You confound the Millennium with the Judgment."

This objection, which is in many mouths and hearts, *deserves a serious answer.* We have all imbibed, from tradition, the pleasing notion that a time will come when we shall have no *frowning world to face, no* tribulation to pass through,—when there will be no wo on the rich, for all the rich will be Christians,—when the road to life will be the broad road, and the road to death will be the narrow one, or be wholly closed.

That this is a *great mistake,* we think the candid student of the Bible must admit, after a full examination.

Let us consider a few of the predictions which are supposed to foretel that time. " They shall not hurt nor destroy in all my holy mountain." This cannot be while the tares and the wheat both grow together, for the tares will hurt.

" The inhabitant shall *not say, I am sick."* Can this time ever come in a world where it is appointed unto men once to die ? If so, there will be many on Christ's right hand, to whom he cannot say, " I was sick, and ye visited me."

" The *voice* of *weeping* shall no more be heard in her, nor the voice of crying." While in this world, " Jesus wept," and the disciple is not above his *Master, till* he gets into that new Jerusalem, where " God shall wipe away all tears from their eyes."

" And they shall teach no more every man his neighbor, and every man his brother, saying know the Lord, *for all shall know Me, from the least of them* even to the greatest of them, saith the Lord." This can never be fulfilled till children are born righteous, and grow up true Christians, for in the state here foret[illegible], there will be no unconverted persons who do not know the Lord, from the LEAST to the greatest !

If these predictions are ever fulfilled in this world, then Christians *will cease to be " a peculiar* people ;" those who live godly in Christ Jesus will no longer suffer persecution. The world will not hate those whom Christ has chosen ; but, besides the great multitude, which no man could number, who will stand before the throne, *with white robes, having* " come out of great tribulation," there will be a still *greater* number who have had *no* tribulation.

We think the time when " Holiness to the Lord" shall be written upon every thing, and when sorrow and sighing shall flee away, will be " in the new heavens and the new earth, which Isaiah so clearly foretels in the 65th and 66th chapters.

Now let us turn to the second chapter of Daniel, and see what is the character of the event which is soon to come. The great image represents the four great monarchies which should " bear rule over all the earth." *While,* these kingdoms bear rule, Christ's kingdom cannot have dominion at the same time. But what prepares the way for the setting up *of* Christ's kingdom ? Not the gradual *wearing away* of the earthly kingdoms, but their DESTRUCTION. " Thou sawest [the image continue] till that a stone was cut out without hands, which smote the image upon his feet, that were of iron and clay, and *brake them to pieces.* Then was the iron, the clay, the brass, the silver, and the gold, *broken to pieces* together, and became LIKE THE CHAFF OF THE SUMMER THRESHING-FLOORS, and the wind caried them away, that NO PLACE WAS FOUND FOR THEM." Instantly after this complete destruction, " the stone that smote the image became a great mountain, *and FILLED* THE WHOLE EARTH."

Now read the inspired explanation of this language. " And in the days of these kings, shall the *God of heaven* set up a kingdom which SHALL NEVER BE DESTROYED, and the kingdom shall not be left to other *people,* but it shall BREAK IN PIECES and consume ALL THESE KINGDOMS, and it shall STAND FOREVER."

Do we not here see that earthly kingdoms are to bear rule till Christ's kingdom, at its setting up, breaks *them* in pieces, and consumes them ?

Daniel proceeds : " Forasmuch as thou sawest that the stone was *cut* out of the mountain without hands, and that it BROKE IN PIECES the iron, the brass, the CLAY, the silver, and *the gold, the great God* hath made known to the king what *shall come to pass* hereafter." Now, the clay was not a part of the image till after Christ's first coming, for the Roman Empire was then a *solid whole.* It was not divided, like the TOES OF THE FEET, part of *iron, part of* clay, partly strong and partly broken, but Cesar Augustus could make a decree that *all the world* should be taxed.

We must close for to-day, by requesting all our readers to answer to themselves this question,—Does not this vision represent the future destruction of all earthly kingdoms, and the setting up of Christ's everlasting kingdom on their ruins ?

EDITORIAL CORRESPONDENCE.

Princeton, N. J., Nov. 30, 1842.

Dear Bro. Southard : I came to this place *this* morning, and have spent the day in visiting some of the officers and students of the colleges. Though a stranger, and on a strange errand, I was received with great kindness. Many questions were propounded relative to the doctrine we *teach,* and their *merits, effects,* &c. briefly canvassed. But the subject has not been agitated here as yet, and therefore little or nothing is known *about it.*

I have furnished them with libraries and a chart, for both institutions, and have found a disposition to read and *examine.*

The letter received from this place a few days since, turned out as I told you, a "*hoax.*" *I trust good* will come out of it.

I leave for Philadelphia to-morrow. In my next I will report the state of the cause in that city. J. V. H.

THE GLORY OF GOD
IN THE EARTH.

A SERMON—BY CHARLES FITCH.—*Concluded.*

NUMBERS xiv. 21.—"But as truly as I live, all the earth shall be filled with the glory of the Lord."

5. Having directed his disciples to flee when Jerusalem should be compassed with armies, and informed them that this fact would be a sign to them that the desolation thereof was nigh: our Saviour again directs their attention to the things of which he had already spoken as betokening his coming and the end of the world; and directs them how to distinguish between false Christs and his own second advent. *They* would be seen in deserts and secret chambers, but *He* like lightning from heaven.

6. Another sign of his coming, not previously mentioned, is now presented. "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken."

John tells us, in Revelation xii. 1, that he saw a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. This woman fled into the wilderness, where she had a place prepared of God, that they should feed her there a thousand two hundred and threescore days. This refers to the time when the church of Christ, (the light of the world, through the light received from Christ,) was persecuted and driven into dens or caves of the earth, and the light of her sun, moon, and stars quenched; so that the deep, moonless, starless midnight of the dark ages brooded for centuries over the world. This was the dark night of papal authority, when the church, for a thousand two hundred and threescore days, (each day denoting a year,) or time, times, and a half, was given into the hands of that power. This period commenced when the bishop of Rome became Pope, in 538, and ended when the Pope was carried captive, in 1798; since which time an angel has been flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying, "Fear God, and give glory to him, for the HOUR OF HIS JUDGMENT IS COME; and worship Him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

This darkening of the light of sun, moon and stars, must have a figurative fulfilment, because there is to be no sign of our Saviour's coming, that will open the eyes of an unbelieving world, until he shall come upon them as a thief in the night. The literal darkening of sun and moon, and the falling of stars from heaven to earth, would be what none could disregard. Since, therefore, it must be a sign which unbelievers will disregard, it must be figurative. In the way now described, it has had its fulfilment. It is the last sign which our Saviour gave; and in the Revelation, the last sign previous to the fall of Babylon is that very preaching of the gospel for a witness, in relation to which our Saviour said, in this very chapter, the gospel shall thus be preached, and then shall the end be; that is, the end of the world, at Christ's coming; of which the disciples had inquired—or the fall of Babylon The angel flying to preach that gospel is to cry with a loud voice, Fear God and give glory to him, *for the hour of his judgment has come*—not the hour of the world's conversion, but of its destruction. Another follows, saying, "*Babylon is fallen.*"

Everything, therefore, mentioned by our Saviour to precede his coming in the clouds of heaven with power and great glory, has transpired. And he has told us, when ye see these things, be as sure that my coming is at the doors, as that summer is nigh when ye see the trees putting forth leaves. It is, therefore, a matter of certainty, as absolute and unchanging as the truth of Him who cannot lie, that the coming of Christ in the clouds of heaven is near, even at the doors. Everything set forth in Daniel, and in Revelation, and in the words of our Saviour, and of his apostles, to precede his coming, has transpired. Not an event is mentioned in these prophecies which is not now fulfilled. All that can now be done, by way of effort to prove that the Lord's coming is still to be delayed, is the attempt to make it appear that all the earth is to be filled with the glory of the Lord, before Christ comes to destroy it. But this is impossible—*impossible*—IMPOSSIBLE. The children of the wicked one, I repeat, are to remain to the harvest, at *the end of this world;* and when Christ's dominion commences, it is to be *without end:* and when the saints take the kingdom with him, they are to "*possess it forever, even forever and ever.*" Again I say, therefore, that a temporal millennium is impossible.

"But of that *day* and *hour* knoweth no man," &c. True; but that it is near, *even* at the doors, we do know. Prophetic events which were to precede, have all come to pass. Signs are all fulfilled, and all prophetic periods terminate in 1843. (See works of Miller, Litch, and others.)

CONCLUSION.

It is a matter of absolute certainty that those who preach a temporal millennium, are only spreading the cry, "My Lord delayeth his coming." I know there are many dear brethren, who, in uttering this cry, "verily think that they are doing God service." I once uttered the same cry. thinking it according to the will of God. But I hope to obtain forgiveness, because I did it ignorantly and in unbelief. There was a time, after the truth had been placed before my mind, and I was unable to overthrow it, that I still preached a temporal millennium; but I had not at that time so given myself to prayer, and so received the light of the Holy Spirit, as to have the glorious truth written on my heart, from the abundant testimony of the Scriptures, that the glorious coming of my Saviour is indeed at the door. But God has given me a spirit of prayer on this subject, and in answer thereto has made me "in his light to see light;" and everlasting thanks be to his name. I can now lift up my head and rejoice, knowing that the full, glorious, and eternal redemption of all God's people, from all their enemies, is near, even at the doors.

Far be it from me to say that all who now hold a temporal millennium before Christ appears, are purposely saying, My Lord delayeth his coming. They have been deceived, as I was, by this delusive, false-prophet cry, and verily think that they do God service. But I do believe that this monstrous error was got up by the great deceiver, for the very purpose of deceiving the world, and lulling them into that fatal security, in which, Christ coming suddenly, will find them sleeping; and that the result of preaching a temporal millennium will be the everlasting destruction of vast multitudes of souls.

I beseech every minister of Jesus Christ, whose eye may rest on this page, to set his face, as did Daniel, to seek the Lord God by prayer and supplication, with fasting and sackcloth, and ashes, until the Holy Ghost shall be sent to give him skill and understanding in the word of God; so that he no longer flatter the world with the cry of "peace and safety," while sudden destruction is just upon them, "as travail upon a woman with child, and they shall not escape."

The effort is now made to show, that our Saviour's words, in the twenty-fourth of Matthew, were fulfilled at the destruction of Jerusalem, and that he did then come in the clouds of heaven with power and great glory; or at least what was intended by that declaration was then and there fulfilled. Thus again, the same effort is made to get rid of the doctrine of Christ's coming at hand, that Universalists have been accustomed to make, to get rid of the doctrine of endless punishment. It is truly painful to see the professed servants of Christ taking up the very weapon which the devil has forged, and using them, as though to smite their Lord and Master in the face, and drive him back, as he is coming in glory to claim his own, and reign with them in righteousness and peace forever. Blessed Lord, open their eyes!

But it is insisted that Christ said, "Verily I say unto you that this generation shall not pass till all these things be fulfilled." True; but what did he mean by "this generation?" He had just been instructing them not to believe that Christ has come here or there, because his coming should be as lightning from heaven; an event that all must behold. "Behold, he cometh in clouds, and every eye shall see him." Did the men of that generation see Christ coming as lightning in the clouds? No man believes it. Every man knows that Christ was not thus seen in that generation. Every eye is to see him at his coming: the righteous dead that sleep in Jesus are then to be raised, and the righteous living changed, in the twinkling of an eye, to immortality, and caught up to meet him. Who does not know, that these events did not transpire at the destruction of Jerusalem? Then Christ could not have meant the race, then alive, by the phrase, "this generation." What then? "A seed shall serve him: it shall be counted to the Lord for a generation." The generation of Christ's seed, then shall not pass away from this world, until the things which Christ spake of are fulfilled. Then they shall pass away into the heavens at his coming, being caught up to meet the Lord in the air. And when the day that burneth as an oven shall have consumed the wicked as stubble, and the earth and the works that are in it are burned up; and the new earth, of which Peter had heard the promise, and which John in vision saw, is completed: then will the righteous descend with the glorious new Jerusalem, and "inherit" that "good land," and "dwell therein forever." Thanks be to God, forever and ever! Then shall his oath be fully redeemed, and his glory fill all the earth. O, let saint and sinner, pastor and people, be ready for the coming of this great and notable day of the Lord! O, may we be saved from the doom of him who shall be found saying, "My Lord delayeth his coming!" Lord, "gather not my soul with (such) sinners;" but let me be found watching, and giving each their portion in due season.

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THE MIDNIGHT CRY!

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"Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. DAILY—NO. 36 PARK-ROW. PRICE TWO CENTS.

"PROPHETIC EXPOSITIONS."

BY J. LITCH.

THE KINGDOM OF GOD.

There *is no* subject in the whole circle of Christian literature which is more important in its bearings on the right *understanding* of the Bible, than the meaning of the term "THE KINGDOM OF GOD." This term is sometimes used, perhaps, in *reference* to God's universal kingdom or government over all worlds and beings; but generally, as used *in the Scriptures*, it refers to a dispnsation of God among men, on earth. In this work it will be my object *fully* to present and discuss this subject.

I. ADAM AND HIS RACE, KINGS—THIS EARTH THEIR KINGDOM.

That God made this *earth for man*, and man for the earth, is very clear from the account given of the creation, in the first chapter of Genesis. After *the creation* of all things, God saw that there was not a man to till the ground. "And God said let us make man *in our image*, after our likeness; and let THEM have *dominion* over the fish of the sea, and over the fowls of the air, and *over the* cattle, and over ALL THE EARTH, and over every creeping thing that creepeth upon the earth." Gen. i. 26.

The evidence is here distinct, taken in connection with Gen. ii. 5—8, that the world *was* made *for man*; and *man* for the world. The dominion given to *them* constituted *them* kings.—The territorial *dominion of* Adam and his progeny, was "*all* the earth," and *all* that was in earth, air and sea. All was subject *to* him while he was subject to God; but when he rebelled against God, the whole animate creation rebelled against man; and even the elements of nature themselves, have become his enemy. Man lost the kingdom, and the devil *obtained* it.

Two causes concurred to deprive man of the kingdom and dominion of the world. 1. The revolt of all creatures *from his* authority when *he* sinned; and 2. His own mortality. For, had the inferior creation remained in *perfect* obedience, he *could not* continue in authority because of death. But death was not in the original plan. Death entered *the world* by sin.—"So death passed upon all men."

II. JESUS CHRIST IS TO FILL THE PLACE OF THE FIRST ADAM.

"The first man, Adam, was made a living soul; the last Adam, a quickening spirit."—"The first man of the earth, *earthy*; the second man is the Lord from heaven." 1 Cor. xv. 45—47. The first Adam having lost the earth, together with his life, the second Adam came to purchase and restore both the one and the other. Thus the apostle in Eph. i. 13, 14: "In whom *also*, after that ye believed, ye were sealed with that holy spirit of promise, which is the earnest of our inheritance until the redemption of the PURCHASED POSSESSION." Heaven, the heaven of heavens, was never under the *dominion* of any other but the God of heaven, that it should be purchased. But this earth was lost, and Jesus Christ has purchased and will redeem it. Adam's race were dead in *law*; Jesus Christ has tasted death for them, that he might bring them forth into second life from the grave: "they that have *done good*, to the resurrection of life; they that have done evil, to the resurrection of damnation." The one *class* will come *forth* to "*everlasting life*," the other to "*shame* and *everlasting contempt*." Then the dominion of Christ shall be *from sea* to sea, and *from* the river to the ends of the earth.

III. THE GENTILES NOW HAVE THE DOMINION OF THE WHOLE WORLD.

In the third *year of* Jehoiakim, king of Judah, and the first year of Nebuchadnezzar, king of Babylon, (Jer. xxv.) began the *famous* 70 years' *captivity* of the Jews in Babylon. In the second year of Nebuchadnezzar, he had a dream, (Dan. ii.,) *which none of* his wise men could either tell or interpret. But Daniel, being divinely instructed, did both. *He said*, "Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of *silver*, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was *cut out* without hands, which smote the image upon his feet that were of iron and clay, and brake them in *pieces*. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and *became* like the chaff *of* the summer threshing-floors; and the wind carried them away, that no place was found for them: and *the stone* that smote the image became a great mountain and filled the whole earth.

"This *is the* dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: *for the* God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of *men* dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath *made thee ruler* over them all." Dan. ii. 31—38.

The universality of a kingdom could be *no* more strongly asserted in human language than is this dominion of the king of Babylon. No spot on the round globe, *where* an animate being dwells, that is not included in his ample dominion. The Jews had previously enjoyed an independent government from the world; but then the Jewish and all other governments were merged in this one *government*. Whatever historians may say to the contrary, it is certain that, according to inspiration, God looked on that *monarchy* as being the head and representative of all governments on the globe. The church has never, *from that* hour to this, either in her Jewish or Christian form, enjoyed an independent government, free from dependence on, or *tribute to* the Gentiles. Nebuchadnezzar was only the beginning of a series of just such universal monarchies.

"Thou art this head of gold." "After thee shall arise another kingdom (*the* breast and *arms* of silver) inferior to thee;" (*Medo Persian*;) "and another third kingdom of brass, that shall bear rule over ALL THE EARTH." This was the *Macedonian* kingdom, under Alexander the Great and his *successors*. Here is the same universality again declared as in the Chaldean kingdom.

"The *fourth* kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all these, shall *it* break in pieces and bruise." This fourth kingdom is the *Roman empire*, and was to succeed to the same great *government of* the world which its predecessors had enjoyed. And to gain that empire, it was to break in pieces *and bruise* all the former kingdoms. The latter part of the kingdom, shadowed forth by the feet and toes which were to be *of iron* and clay, was to be of a divided character—partly strong and partly broken. But even in this divided and weakened state, it was to be the great leading government still.

In its last extremity, while its feet were in *existence*, a *stone*, cut out without hands from the mountain, was to smite the image on his feet, that were of iron *and* clay, and grind them to powder; iron, clay, brass, silver and gold together, like the small dust of the *summer* threshing-*floors*, and the wind carry them away and no place be found for them.

The image is to be *annihilated* before the stone and wind; for that which has no place cannot exist. To *exist*, a *thing must have* place. Hence that which has no place cannot exist. The governments of this globe, all of them being *included in* and shadowed forth by the image, will be annihilated by the fall of the stone, and leave the earth *vacant or destitute of government*, unless some other is provided to fill its place. The reign of these four monarchies is called *by the* Saviour, (Luke xxi. 24,) "the times of the Gentiles;" and by Paul, (Romans xi. 25,) "until the *fulness of the Gentiles* be *come* in."

This image is to be destroyed. it should be observed, not by the *rolling* of the stone until it grinds it to powder, increasing its own size as the image decreases—or in other *words*, rolling up *Anti-Christ* the image, into Christ, the stone, until it becomes a great mountain and fills the whole earth; but by dashing in pieces the image, sweeping it all away—and then, by a sudden expansion, filling the earth. This *process* of *demolishing* the image and enlarging the stone, is thus explained in the 44th verse—"In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; it shall break in pieces and *consume* all these kingdoms, and it shall stand forever." But if it dashes them in pieces and annihilates the Gentile kingdoms, and *fills* the earth which they now fill, then the two cannot be contemporaneous, but must succeed each other—*the last of them to endure* eternally.

To be continued.

The just shall live for ever and ever.

THE MIDNIGHT CRY.

FRIDAY, DECEMBER 2, 1842.

EVENING LECTURES POSTPONED.

There will be no lecture at the corner of Catharine and Madison streets till Sabbath morning.

There will be a Bible Class at this Office this evening.

LECTURE AT NEWARK,

This Evening at the Free Church.

☞ Mr. Miller's Lectures are continued from yesterday's paper, on 3d and 4th pages, and will be, till we have given a complete series.

BIBLE CHART.—Where are we ?

> "This know ye also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truth-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof."—2 Tim. 3 ; 1—5.

The dreadful immorality here foretold, crowds itself on our notice on every side. We have only to open our eyes to see all these signs of the last days. The shameless disregard of truth which characterizes the times, is strikingly illustrated in the "eminent falsehoods" called "hoaxes," which are so wickedly manufactured by the swarms of scribblers, and the greedy appetite with which they are devoured by the public.

Every body remembers the string of absurdities called the "moon hoax," which operated so successfully in diverting the attention of dying millions from things of serious importance, a few years ago. The gross lie about the Niagara Falls, very fortunately, had a more limited circulation, but it did some mischief. If the moral sense of the public was what it should be, the deceiving authors of these impositions would be consigned to the depths of infamy, until they should repent ; but so little regard is felt for TRUTH, that the author of the moon hoax is, probably, prouder of his fame than any hero or philosopher now living. So common have these fictions become, that many people forget their enormity, as if God would except from the operation of his righteous law all those to whom he has given great talents. They seem to think that *such* liars shall not have their part in the lake which burns with fire and brimstone, because they have abused a high order of abilities, and displayed great ingenuity in their crimes. If we must give an account of "every idle word" in "the day of judgment," who can estimate the fearfulness of that account which includes the invention and circulation of such wide-spreading falsehoods !

Our attention has been specially called to this subject by the recent appearance, in the "New York Aurora," of an article pretending to describe many fearful signs among the planets and fixed stars. It is represented as coming from an "eminent astronomer in New Haven," but, there are painful suspicions that it was manufactured in this city. At any rate it has been widely circulated by that editor, who says, "There would seem to be arguments enough in favor of holy living without resorting to the possibility of the speedy end of the world for motives with which to address men." We call upon him, as he values truth, and his own peace of mind, to inform his readers that it was a tissue of falsehood.

The Lord has said : "There will be signs in the sun, and in the moon, and in the stars," and we have abundant proof that this prediction has been completely fulfilled. What wicked presumption, then, must it be to scatter falsehoods on these subjects, and thus unsettle public confidence in the testimony on which the facts must rest. Those who do it, render the word of God of none effect, in a double sense.

We hope our friends will remember that the apostle foretold us of these "deceivers," and will be on their guard.

Books, Pamphlets, and Charts.

We have a good supply at 36 Park Row, (up stairs.) Call and buy—read and circulate.

THE JUDGMENT—THE MILLENNIUM, NO 2.

It has been seen that when Christ's kingdom is set up, it will fill the whole earth, and that all opposing kingdoms will be dashed in pieces before it. Now, let it be noticed that there has never been a kingdom on the face of the earth, since the days of Daniel, in which the principles of the gospel have been the ruling principles. State policy must always triumph over justice, mercy and faith.

That other parts of the Old Testament refer to an eternal state of blessedness, instead of a time of earthly glory, a brief examination of a few texts will show.

"The ransomed of the Lord shall return, and come to Mount Zion, with songs and EVERLASTING joy upon their heads,"—Isa. 35 : 10.

"Behold I create new heavens, and a new earth, and the former shall not be remembered nor come into mind. But be ye glad, and rejoice FOREVER in that which I create, for behold I create Jerusalem a rejoicing, and her people a joy,"—Isa. 65 : 17, 18. Here we have the new earth and the new Jerusalem.

That these expressions do not relate to any temporal glory, is strikingly proved from the next chapter, where the new heavens and new earth are referred to as the very symbol of eternity. "For, AS the new heavens and the new earth, which I make, SHALL REMAIN before me, SO shall your seed and your name remain."

"Thy people also shall be all righteous ; they shall inherit the land FOREVER,—Isa 60 : 21.

Now let us turn to the 7th chapter of Daniel, where the same four great empires are again introduced, in the form of devouring beasts, and it is there shown that the fourth "shall devour the WHOLE EARTH, and shall tread it down and break it in pieces." On the head of this beast, which is the Roman Empire *without any doubt*, appears the papal power, in the form of a little horn, which is explained by a heavenly messenger to mean a power "which shall speak great words against the Most High, and shall wear out the saints of the Most High."

Now let us notice the circumstances connected with the death of this devouring beast and persecuting horn.

"I beheld [the beast continue] till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire : A fiery stream issued and came forth from before him ; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the JUDGMENT was set and the books were opened. I beheld THEN because of the voice of the great words which the horn spake. I beheld even till the beast was slain, and his body DESTROYED, and given to the BURNING FLAME. And behold one like the Son of Man came with the clouds of heaven and came to the Ancient of days, and they brought him near before him, and there was GIVEN unto him dominion and glory, and a KINGDOM, that all people, nations and languages should serve him : his dominion is an EVERLASTING dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Here we see a devouring power prevails till Christ comes to judgment, and is THEN destroyed. This scene is strikingly alluded to in Paul's epistle to Titus : "Looking for that blessed hope and the glorious APPEARING of the GREAT God and our Saviour Jesus Christ."

Until this glorious appearance, that Anti-Christian power must remain : For Daniel says, "I beheld, and the same horn made war with the saints, and prevailed against them *until* the Ancient of days came and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom."

Here we might stop, for this passage *proves*, beyond all question, that no glorious millennium can come till *after* Christ comes to judgment : but we will quote one passage from the New Testament which proves the same truth with equal clearness.

In his first epistle to the Thessalonians, Paul refers to the COMING of Christ, "with the voice of the archangel and the trump of God," and in the second epistle refers to the time when the "Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." He then shows that that day should not come till something else had intervened. But he specifies nothing, except that there should come a falling away first, and the Man of Sin be revealed. A description is then given which corresponds as exactly to the papal power as the reflection answers to the face in a mirror. Of this power it is said, "——whom the Lord shall consume with the spirit of his mouth, and DESTROY with the brightness of his COMING." Here we see, again, that the Anti-Christian power will continue till Christ comes to judgment.

We must again request the reader to answer to himself this question : Will not wicked powers RULE in the earth, till Christ's everlasting kingdom is set up at the time of their DESTRUCTION !

Thy Kingdom Come.

Thy kingdom come ! thus, day by day,
We lift our hands to God, and pray ;
But who has ever duly weighed
The meaning of the words he said.

Thy kingdom come ! O day of joy,
When praise shall every tongue employ ;
When hatred, strife and battles cease,
And man with man shall be at peace.

Then bears and wolves, no longer wild,
Obey the leading of a child ;
The lions with the oxen eat,
And dust shall be the serpent's meat.

Then all shall know and serve the Lord,
And walk according to his word ;
His glory spread around shall be,
As waters cover o'er the sea.

God's holy will shall then be done
By all who live beneath the sun ;
And every evil will remove,
For God will reign, and "God is love."

BIBLE DICTIONARY.

EXPLANATION OF PROPHETIC FIGURES.

Leopard.	A cruel, fierce, and quick conqueror. Hosea xiii. 7. Hab. i. 8. Rev. xiii. 2.
Lion.	Valiant, strong, courageous. Prov. xxviii. 1. xxx. 30. Rev. x 3. xiii. 2.
Locusts.	Great armies. Isa. xxxiii. 4. Nah. iii. 15, 17. Rev. ix. 3—7.
Mark.	To profess allegiance The Roman soldiers had marked foreheads and hands. Ezek. ix. 4. Rev. xiii. 16, 17 xiv. 9, 11.
Measure.	Completed, finished. Ps. xxxix 4. Jer. li. 13. Matt. xxiii. 32. Rev. xi. 1.
Merchants.	Professed ministers of Christ. Isa. xxiii. 8, 18. Jer. xiv. 18. Rev. xviii. 11, 12, 23.
Moon.	Gospel. Isa. xxx. 26. Rev. xii. 1. Or church. Cant. vi. 10.
Mountain.	Governments. Isa. ii. 2. Dan. ii. 35.
Mountain, holy.	The gospel kingdom. Isa. xi. 9.—The seat of Antichrist. Ezek xxvii. 14. Dan. xi. 45.
Morning.	Resurrection of the just. Ps. xlix. 14.
Mouth.	Commands, or laws. Dan. vii. 8. Rev. xiii. 5. xvi. 13. 1 Thes. ii. 8.

A Scene of Violence occurred at Columbia, Arkansas, a few weeks ago. A Dr. Peake, formerly of Virginia, and lately of Palmyra, Miss., ran off with the wife and daughter of a gentleman at the latter place, carried them to Columbia, and passed them off as his wife and child. The husband pursued, ascertained the hotel where they resided, and succeeded in bearing off his child, a daughter six years of age. The mother immediately sent a message, praying an interview. The injured husband went to meet his perfidious wife, but on reaching the hotel found Peake armed with a pistol. The husband fired and wounded Peake, who continuing to advance with a menacing gesture, was stabbed to the heart.

SECOND ADVENT BOOK DEPOSITORY
IN NEW YORK.

The subscriber has opened a room at *the Brick Church Chapel, No. 36 Park Row, up stairs*, where he will keep constantly on hand a full supply of all the Second Advent publications, wholesale and retail ; where he is also publishing the "Signs of the Times,"—weekly—(located in Boston,) and "The Midnight Cry,"—daily. Those from the country who may wish to procure publications on this subject, will find a great variety and a full supply at all times at this office. J. V. HIMES.

have no more sin, or afterwards would be "without sin." Experience teaches us to the contrary. Again, it is said, 1 Thess. iv. 16, 17, "For the Lord *himself* shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we, which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." Who saw this great transaction at Jerusalem? Were there no witnesses? Yes, the apostle John lived many years after this, and wrote his Gospel, his Epistles, and his Revelation, long after the destruction of Jerusalem. And what does he testify? In his Gospel, 14th chapter, 3d verse, "And if I go and prepare a place for you, I will come and receive you to myself, that where I am there ye may be also." Again, 28th and 29th verses, "Ye have heard how I said unto you, I go away, and come *again unto you. If ye loved me, ye would rejoice*, because I said, I go unto the Father; for my Father is greater than I. And now I have told you before it come to pass, that when it is come to pass, ye might believe." Again, 1 John ii. 28, "And now, little children, abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming." And iii. 2, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." And again, in Rev. i. 7, "Behold, he cometh with clouds, and every eye shall see him; and they also which pierced him, and all kindreds of the earth shall wail because of him." Many more places might be mentioned in John's testimony, but not one word that he had already come *again*, as some supposed. Let this, then, suffice to prove, that the "*glorious appearing*," spoken of in our text, is still *future*.

And now we will examine some of the evidence of the certainty of his coming, which is our second proposition.

II. The certainty *of it:*

1st. Because the ancient prophets all spake of it. Jude tells us that Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord cometh, with ten thousand of his saints, &c. Balaam was constrained to admit, "Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city," plainly referring to the judgment-day; for he says, "Alas! who shall live when God doth this!" See Numbers xxiv. 17—23. And Moses as plainly refers to this day in Deut. xxxii. 43, "Rejoice, O ye nations, with his people, for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful to his land and to his people." David says, Psalm l, 3, 4, "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him; he shall call to the heavens from above, and to the earth, (that he may judge his people.") And Isa. xl. 5, "And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." In the 39th chapter of Ezekiel, you will see the same day of judgment prophesied *of in a clear* and plain manner. In Dan. vii. 9, 10, "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the *fiery flame, and* his wheels as burning fire. A fiery stream issued and came forth before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Joel iii. 14, "Multitudes, multitudes in the valley of decision, for the day of the Lord is near in the valley of decision." Zeph. i. 14, "The great day of the Lord is near; it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty men shall cry there bitterly." Zech. xiv. 5, "And the Lord thy God shall come, and all the saints with thee." Mal. iv. 2, "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings, and ye shall go forth, and grow up as calves of the stall." And Christ himself *says*, in Matt. xvi. 27, "For the Son of man shall come in the glory of his Father, with his angels; and then shall he reward every man according to his works." The angels that stood by the disciples at the time Jesus ascended up, and a cloud received him out of their sight, said, "Ye men of Galilee, why stand ye gazing up into heaven? This *same Jesus*, which is taken up from you into heaven, shall so come in like *manner* as ye have seen him go into heaven." Let us take particular notice of the phrase *this same Jesus*, and compare with other parallel passages, as, *our God shall come*, and it will prove to our satisfaction that Jesus Christ is God, as well as man, and we may have strong consolation for our hope in his appearing; for his promises can never fail. "Heaven and earth may pass away, but not one jot or tittle of his word shall fail." Also take notice of the words "*like manner*," which agree with the often expressed sentence, "He shall come in *the clouds of heaven*." We shall be led to admire the general harmony of the Scriptures, and the agreement of the prophets in their descriptions of future events. Again, Christ says to the church of Philadelphia, Rev. iii. 11, "Behold, I come quickly: hold that fast thou hast, that no man take thy crown." "For yet a little while, and he that shall come will come, and will not tarry," Heb. x. 37. And will not the evidence I have brought from the word of God be sufficient to prove the certainty of his future coming? And *if I should argue the tradition of nations that never saw* the word of God, the conviction on the mind of men generally, that there must be a day of retribution; could I open the breast of the reader, and show the *thundering of your conscience; yes, could* I see and expose the tremblings and failings of heart, which you have had, while you have been looking with fear for those things that are coming on the earth—of what use would it be? Would you believe it if I could raise a dead friend who would tell you to prepare to meet your God? No. If they believe not Moses and the prophets, neither would they though one rose from the dead. How foolish, then, would it be for me to try to prove in any other manner what God has revealed or promised, than by the means which God has appointed. By his word you will be judged: and if this condemns you now, (unless you become reconciled,) it will condemn you hereafter.

III. The object of his coming.

1st. He comes to raise and gather his saints to him in the air. "As in Adam all die, so in Christ shall all be made alive; but every man in his own order—Christ the first fruit, afterwards they that are Christ's at his coming," 1 Cor. xv. 22, 23. Again, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the *Lord, that we which are alive, and remain unto the* coming of the Lord, shall not prevent them that are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the *dead in Christ shall* rise first. Then we, which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord," 1 Thess. iv. 14—17. "*Now we beseech you*, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him," 2 Thess. ii. 1. "Blessed and holy is he that hath part in the first resurrection; on such the second death shall have no power," Rev. xx. 6. In Psalms we have the same account of the gathering of his people. "Gather my saints together unto me, those who have made a covenant with me by sacrifice," Psalm l. 5. Again, see Isaiah lxvi. 18: "It shall come that I will gather all nations and tongues; and they shall come and see my glory." "For thus saith the Lord God, behold, I, even I, will both search my sheep and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out *my sheep*, and will deliver them out of all places where they have been scattered in the cloudy and dark day," Ezekiel xxxiv. 11, 12.

And now I refer you to one more passage, and then pass on. "*Behold, I show you a mystery*; we shall not all sleep, (that is, die,) but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this mortal shall put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." These texts, to which I have called your attention, will apply only to the people of God, or those who are in Christ Jesus. I have, therefore, only been proving to you the object of Christ's coming, as it respects his people. And I think I have plainly proved that when Christ shall *appear in the clouds of heaven* with power and great glory, he will raise the righteous dead, change the righteous living, gather them from among all nations where they have been scattered during the ages of persecution and trial, "*in the dark and cloudy day*," and receive them unto himself in the air, when they will ever be with the Lord.—I will,

2dly, Show that the wicked will be destroyed from the earth by fire, and the world cleansed from the curse of sin by the same means, and prepared for the *reception of the New Jerusalem state, or the glorious* reign of Christ with his people. That the wicked will be destroyed by fire at his appearing, we prove by the following texts: Deut. xxxii. 22, "For a fire is kindled in mine anger, *and shall burn unto the lowest* hell, and shall consume the earth, with her increase, and set on fire the foundations of the mountains." 2 Samuel xxii. 9, 10, 13, "There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. He bowed the heavens and came down, and darkness was under his feet. Through the brightness before him were coals of fire kindled." Psalm xcvii. 2, 3, "Clouds and darkness are round about him, righteousness and judgment are the habitation of his throne. A fire goeth before him, and burneth up his enemies round about." Isa. lxvi. 15, 16, "For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many." Dan. vii. 11, "I beheld then, because of the voice of the great words which the horn *spake; I beheld even till the* beast was slain, and his body destroyed, and given to the burning flame." Again, Nahum i. 5, "The mountains quake at him, and the hills melt, and the earth is burnt at his presence; yea, *the world and all that dwell therein*." Habakkuk iii. 3—5, "God came from Teman, (*south*) and the Holy One from Mount Paran, (*from glory*.) Selah. His glory covered the heavens, and the earth was full of his praise: and his brightness was as the light; he had horns coming out of his hand; and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood and measured the earth; he beheld and drove asunder the nations, and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting." Also, Malachi iv. 1, "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Matt. iii. 12, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he *will burn up the chaff* with unquenchable fire." Matt. xiii. 30, "Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." 40, "As therefore the tares are gathered and burnt, so shall it be in the end of the world." 49th verse, "So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the just." Again, Paul *to the church of the* Thessalonians writes, "*And to* you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey *not the gospel of our Lord* Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Peter iii. 10, "But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up." Rev. xviii. 8, "Therefore shall her plagues come in one day—death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." These passages are but a part of the word of God which prove the destruction of the wicked—of the anti-Christian beast—and the cleansing of the world by fire. *Yet if Scripture proof can be sufficient*, surely I have brought enough; and where that can have no bearing on the mind of men, how vain should I be to search the archives of natural philosophy to give you more evidence! for he who *hath all wisdom in heaven* and in earth, and who knows what is in the mind of man, hath used the best arguments, the most persuasive means (I had like to have said) in the power of a God to use; and indeed he says, "What could I have done more than I have done for my vineyard?" He has taught us by his own word, by the mouth of his prophets, and by examples: witness his word on Mount Sinai, where the people heard his voice and saw the fire; witness all the declarations of the prophets which I have read; witness Jesus Christ himself, in the parable of the tares and wheat, and the harvest; witness, also, the destruction of the old world by water, and Sodom and Gomorrah by fire;

Jerusalem by famine, sword, and fire. These are all set forth as samples to warn us of the approaching judgment. And yet who believes the report? Who is willing to examine the evidences—to reason candidly and to reflect seriously on these things? Who among us puts implicit confidence in the word of God, especially in that which is unfulfilled? Any may believe in so much as has been accomplished; but where is the virtue in such faith? Where is the blessedness of our hope in the glorious appearing of Jesus Christ? If we are "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ," we shall examine the word of God faithfully; we shall compare Scripture with Scripture; we shall take notice of the signs which Christ has given us of his coming. That the day may not overtake us as a thief, we should live with a steady reference to that day, and rejoice more and more as we see the day approaching.

3d. I will now give some of the evidences concerning the glorious reign which must follow his coming. The earth, being cleansed by fire, will, like the phœnix, be revived from its own ashes. The destruction of the wicked, the end of death, sin banished,—it will lighten the world of a load of crime which has made it reel to and fro like a drunkard; the internal fires will have spent their force on all combustible matter, and have gone out; volcanoes will cease; earthquakes, tornadoes, and whirlwinds can no more be experienced or needed, for the cause is gone; the earth or the heavens can no more be shaken, "that those things that cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear; for our God is a consuming fire," Heb. xii. 27—29. Then, when this earth shall become new, by being cleansed and purified, the New Jerusalem will "come down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God," Rev. xxi. 2, 3. "And he carried me away in the spirit to a great and high mountain, and showed me that great city, the Holy Jerusalem, descending out of heaven from God, having the glory of God," 10th verse. "And the city had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof." "And I saw thrones and they that sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark in their foreheads, or in their hands; and they lived and reigned with Christ a thousand years; but the rest of the dead lived not again until the thousand years were finished."

Much more evidence might be brought to prove the personal reign of Jesus Christ with his people; but this is enough to prove the glorious and personal reign after the resurrection; but few dispute it. But, say some, do you not believe in a spiritual reign of a thousand years before the resurrection? I answer, I believe in a reign of grace, by the influence of the divine Spirit, for more than 1800 years past; but when you speak of a thousand years, I suppose you mean the same time that I call the glorious reign after the resurrection of the righteous, and before the resurrection of the wicked. I know of no spiritual reign, mentioned in the word of God, and especially of that duration. We argue that there cannot be a reign of peace and glory until the world is cleansed from all wickedness, Satan is chained, and righteousness fill our world, nor until "the glorious appearing of the great God and our Savior Jesus Christ;" even the anti-Christian beast will not be destroyed, (according to the texts we have already quoted,) until he is destroyed by "the brightness of his appearing." All those passages which speak of this happy period of rest to the people of God, or which in any manner allude to it, describe it as being after the resurrection of the saints, or after righteousness fills the earth, and after the anti-Christian beast is destroyed. And even our text more than implies that we shall not realize any great or glorious results from our hope, or collectively in a body the church will not receive any important deliverance until the "glorious appearing of the great God and our Savior Jesus Christ." Is this true? I say the passages of Scripture already named fix it beyond a doubt. And any one who will examine the Scripture for himself, will find that the second coming of Christ is the point to which Jesus Christ, the prophets, and the apostles directed their disciples, as the termination of their trials, persecutions, and afflictions; and Jesus Christ says, "In the world ye shall have tribulation." I say, I can find nothing in the word of God to warrant me to believe that we ought to look for or expect a happier period than we now enjoy, until he who has promised to come shall come the second time without sin unto salvation, and cleanse us, the world, and make all things new. These things are abundantly proved in the unerring word of God. And now, Christians, if these things are so, what manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the day of God, "looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ!" Then let our conversation be in heaven, from whence we expect our Savior, and stir up each other's pure minds by way of remembrance of these things; for the time of the promise draweth nigh, when he will come and receive us to himself, that we may be with him. How necessary, my brethren, we should examine the word of God diligently; see if it does not give some indications, some signs, by which we may know the "Son of man is near, even at the door," and our "blessed hope" is about to be realized in the "glorious appearing of the great God and our Savior the Lord Jesus Christ." If he comes and finds us, or some of us, in this lukewarm state, hardly having looked into his word, and, making our want of talents an excuse, have neglected to trim our lamps, and have been very spare in holy conversation, and are crying peace and safety when sudden destruction cometh, and perhaps have sneeringly mocked and laughingly ridiculed the idea of Christ being near at the door, and perhaps have joined the infidel and unbeliever in their unholy remarks on this subject, and although we have heard the midnight cry, "Behold the bridegroom cometh," yet we treat it with neglect or disdain, or some of us, perhaps, with reproach,—I ask, if the Lord of such servants come and find us so doing, what will he do with us? He will come in an hour that we think not, and cut us off, and appoint our portion among hypocrites and unbelievers, where shall be weeping, wailing, and gnashing of teeth. But we will suppose that he will not come in so short a time as your speaker believes; still what do I ask of you, my brethren? Nothing but what Jesus Christ and the apostles required 1800 years ago. I ask you to compare these views with the Bible. Is this wrong? *No.* I ask you for holy conversation. Is this wrong? *No.* I ask you for heavenly-mindedness. Is this wrong? No, no. I ask you to stir up each other's pure minds, to make improvement on your one talent, if no more; to come out of this cold and lukewarm state; to trim your lamps and be ready. Are these requirements wrong? Certainly not; no, no. I ask you again to compare Scripture with Scripture; to read the prophets; to stop your revilings; to take warning by the old world; to flee from sin and the wrath which is to come; to hide yourselves in Christ, until the indignation be over and past; to look "for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." Is this wrong? Then be the wrong on my head.

And now, my impenitent friends, what say you? "We say, You know nothing about it." Do you believe the old world was deluged? "Why, yes." What makes you believe it? "Because our philosophers tell us there are a great many signs remaining of the flood, and we can believe them." And are there no signs of the near approach of the Judgment Day? What say the prophets, apostles, and Jesus Christ? Are they not equal to your philosophers? Examine your Bibles, and see; weigh well the evidence; your eternal happiness, the salvation of your immortal souls, may depend on your decision. But what say you more? "We say, You were very unwise to fix on the year 1843, or sooner, for this day to come; for it will not come; and then you will be ashamed. And I hope I may be able, by the grace of God, to repent." But what if it does come? You cannot with any propriety say positively it will not come, for you make no pretence to divination. But I say, What if it does come? Where will you be? No space then for repentance. No, no—too late, too late; the harvest is over and past, the summer is gone, the door is shut, and your soul is not saved. Therefore it can do you no harm to hear, and believe, and do those things which God requires of you, and which you think you would do, if you knew he would appear. First, I ask you to repent of your sins. Would this be right? Yes. Next, I ask you to believe in God. Is this right? Yes. And I ask you to be reconciled to his will, love his law, forsake sin, love holiness, practise his precepts, obey his commands. Would these things be right? Yes, yes. And last of all, and not least, I ask you to "look for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." *Amen.*

LECTURE II.

THE FIRST RESURRECTION.

REV. xx. 6.

Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years.

THE term "blessed and holy" is often used in Scripture, and in many places is applied to man; but in no place without giving some characteristic mark of his being born of God, or inheriting the fruits of the divine Spirit; and very often the word *blessed* is used standing in immediate connection with the resurrection and coming of Christ, either expressed or implied, as in Isa. lxii. 11, 12, "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them The *holy* people, The redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken." Isa. xxx. 18, "And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you; for the Lord is a God of judgment. *Blessed* are all they that wait for him." Daniel says, xii. 12, "*Blessed* is he that waiteth, and cometh to the 1335 days." John says, Rev. xiv. 13, "*Blessed* are the dead which die in the Lord." "Write, *Blessed* are they which are called to the marriage supper of the Lamb." "Behold, I come quickly; *blessed* is he that keepeth the sayings of the prophecy of this book." "*Blessed* are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." By these passages I show you that all the children of God are included in this blessing, and not the martyrs only, as some will have it. The next thing which will claim our attention will be to explain the resurrection spoken of in our text, called the first resurrection. The word *resurrection* signifies to revive, or resuscitate, or bring to life *again*, one now dead, who was once alive. It nowhere in the word of God conveys an idea of a new creation, and the word is nowhere used in the Bible expressing anything less or more than a union of soul and body, and deliverance from natural death. The word *resurrection* is nowhere used in a figurative sense; it in all places has its own simple meaning, unless our text is an exception. And without the objector can show some rule of interpretation by which we shall be warranted to understand the word in a different sense, we must beg leave to attach to it the simple meaning, *coming to life from the grave.* I know some have supposed that regeneration is resurrection; but I cannot believe this unless they show some rule. I know some pretend to show us, in John v. 25, "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live," as a rule; but in order to make this a rule, they must prove that Christ meant regeneration; until this is shown, we cannot admit it as any proof.

We shall, therefore, consider the word *resurrection* as *coming up out of the grave,* and pass to the word *first.* "The first resurrection." The resurrection of the saints is first as it respects order and time. Wherever the word *resurrection* is used in connection with *life* or *damnation*, the one unto life always comes first; as in Daniel xii. 2, "Some to everlasting life, and some to shame and everlasting contempt;" John v. 29, "They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Here are two samples as it respects order. One or two as it respects time: 1 Cor. xv. 23, "Christ the first fruits, then afterward they that are Christ's at his coming. Then cometh the end." And again, 1 Thess. iv. 16, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God; and the dead in Christ shall rise first." And then our context and text show that the blessed and holy are raised a thousand years before the rest of the dead. If we are correct, then, Christ will come before the millennium instead of afterwards, as some believe; and

THE MIDNIGHT CRY!

VOLUME I. NEW-YORK, SATURDAY, DECEMBER 3, 1842. NUMBER 15.

'Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. DAILY—NO. 36 PARK-ROW. PRICE TWO CENTS.

THE MIDNIGHT CRY.

The Sea and the Waves Roaring.

This sign is almost the last in the series described before the promise, "Then shall they see the Son of Man coming in a cloud, with power and great glory." Some think it relates to the people on the earth, for people are called "waters" in the New Testament. In this sense, the prediction is strikingly fulfilled in that feverish and restless excitement which everywhere prevails; but we think the language is to be understood literally, and that it has had a literal fulfilment.

Our readers are familiar with the statement which went the rounds of the papers last Spring, that a sea captain, who had crossed the Atlantic 106 times, had the roughest passage last February that he ever knew. We need not name the desolating storm which carried mourning to so many hundreds of families on Cape Cod last Fall, or the destructive gale which shivered so many vessels at Gloucester two years before. The records of shipwrecks, in all parts of the world are too numerous and too well known to be repeated here. The recent papers have greatly swelled the catalogue. Here are specimens:

STORM AT SEA.—We learn from the Portland Argus, that the United States Cutter Alert, Captain Whitcombe, arrived there on the 25th ult, having on board the crew of the late schooner Catharine, of East Machias, wrecked near Seguin Island.

A large number of coasting vessels were exposed, and suffered very much in the gale of the 18th ult., previous to which the wind had been to the eastward for eight or ten days, and hundreds of light coasting vessels from the westward during that time, had been collecting in the different harbors along the coast; consequently many of these must have been more or less injured by the gale, and probably lost, that did not come to the knowledge of the Cutter.

The officers and crew of the Cutter were instrumental in saving several small vessels from destruction.

GALE AT CAPE GOOD HOPE.—An English sloop of war from Cape of Good Hope, at St. Helena, communicated information of a severe gale at the Cape on the 7th of September, during which several British vessels were wrecked; and also that the ship Fairfield, of Boston, went ashore at Table Bay, and was a wreck.

Instead of filling our sheet with such extracts, we will record an anecdote. One day last summer, I called on an elderly gentleman who lived on the sea-coast between Salem and Gloucester. He was in a corn-field, which was washed on two sides by the waves of the Atlantic, which were then rolling slowly on to the shore. As we walked towards the house, I referred to his romantic situation, alluding particularly to the bold rocks which defended the coast opposite his dwelling Pointing to some which were not less than thirty feet high, he said he had seen the waves dash against those rocks, and break over their tops. Without making any allusion to the subject of Christ's coming, I asked him how the state of the sea had been recently, in comparison with former years. He promptly replied, "It has been very much more tempestuous within the last two years, than ever before within my recollection."

He was an old man, and had always lived on that coast.

We are aware that scoffers will still say, "All things continue as they were," but "The day of the Lord will come as a thief in the night, when the earth, and the things which are therein, will be burned up."

Account of my first day's work in Tract Distribution.

[We pray God, that others may imitate this faithful sister, and that many hearts and purses may be opened to supply the means of scattering our publications widely in this city and country.]—ED.

I had about forty tracts of the common kind to give out, in a defined district. I received 56 numbers of the Midnight Cry from the office, with some small papers. These were to be given to the world. I commenced operations by accosting two mulatto men in Spruce st., who received the papers gladly and promised me they would come to the church and hear more on this subject. Some boys then came up to me, looking very anxiously I gave them each one of the small papers. The next man I accosted refused to take a paper; upon seeing this, a boy ran up and asked me to give it to him. Of course I could not refuse. Other boys then came begging me to give them a paper. I asked them if they would read them and make a good use of them; this they promised to do. One said, "he would keep his till bed time and then read it." By this means I hoped the subject would be brought before his family. To these boys I gave the small papers. I called at some houses in this part of the city, and then went through Monroe to Catharine streets. I met several persons, whom I accosted and presented them with papers, some of whom I was well pleased with, particularly a carman a protestant Irish woman, and a sailor who was just going to sea. Three of my papers I left in *grog shops*. Some of my tracts I left in other drinking places.

In Cherry street, I met, or rather passed by, a deist, and afterwards turned back and offered him a paper, asking him to read it; he replied, "he would read any thing that was good." On my asking him if he had heard of this doctrine before, he replied *yes*, but he believed it to be all a humbug, and compared Mr. Miller with other imposters who have arisen. I then told him that Mr. Miller proved his doctrine from the Bible, which those others did not. He then told me he believed the Bible to be "a pack of lies," for several reasons; first, because Solomon, and David and Isaiah make the Lord to appear very wicked in some parts of their writings; secondly, he said, "the story of our Saviour's miraculous birth would not be credited by the world in this age." (Perhaps he is too correct in this particular.)—When I referred him to the prophecies, he said, "yes, and *that prophecy* has been held up to the people to *complete* the *delusion*." He then told me he had read the *Shastres*, *Alcoran*, and *our Bible*, and liked one as well as the other. On asking him particularly if he had heard Mr. Miller, or read his writings, he replied, "No." I then begged him to come on Sunday to hear him, and he promised faithfully he would.

My next conversation was in a house where the man had heard Mr. Miller, but had misunderstood him, for he told me Mr. Miller made a mistake in counting "the 15 days and 30 weeks." I asked him "where those numbers were?" He said somewhere, but could not tell, but was very positive they were in Daniel or Revelations. I took my Testament and explained to him the 15th verse of the 9th chapter of Revelations. He then discovered that he had mixed two subjects together.

I argued some time with a Catholic woman, who refused both tracts and papers, saying, they were not "their tracts." She was very positive the end of the world would not come till *more signs* and *wonders* had *taken place*; yet she had no Bible in the house to tell her any thing about it. She admitted *they* read the Bible, but on my coming closer to the point, she said *she* had none. I left her a paper, and made her promise to read it. Some Catholics refused the tracts, pretending they could not read. One said "she could read nothing but Irish." One Catholic woman appeared willing and glad to receive the tracts. Where the children could read I would make them take them.

One Protestant English woman held a long argument or conversation with me. She gave me as her reason for not joining any church in this city, that she had discovered so much *hypocrisy* in some high professors of religion that she could not fellowship with them. At home, she said, their church members were all friendly and united with each other; but *here* she had discovered that in many cases it was very different. After this I called on an old lady, a member of the Episcopal Church, who had heard very little of the Second Advent doctrine, but she had no objections to it. She felt delighted with the idea of our dear Saviour coming so soon. I was much pleased with this visit, because I saw she was a true Christian, and I asked her to pray for me when we parted. Now may God give his blessing on this day's labor. I have enjoyed it very much indeed. I did not bring home a single paper or tract, but might have disposed of more.

An Eastern Marriage.

BY A TRAVELLER.

We had scarcely sat down when we heard the sound of music and mirth, and running to the window, observed the glare of torches in the street. We were told that it was the "voice of the bridegroom and of the bride." Some of us instantly set out to witness the spectacle of an eastern marriage. We wished to see the parable of the ten virgins illustrated, and our wish was gratified.

The bridegroom was on his way to the house of the bride. According to custom, he walked in procession through several streets of the town, attended by a numerous body of friends, all in their showy eastern garb. Persons bearing torches went first, keeping the torches in full blaze by a constant supply of ready wood, which they put into a receiver made of wire, fixed on the end of a long pole. Two of these torch-bearers stood close to the bridegroom, so that we had a view of his person. An instrument not unlike our bagpipe was playing, drums were beating, and from time to time muskets were fired in honor of the occasion. There was much mirth expressed by the crowd, especially when the procession stood still, which it did every few paces We thought of the words of John, "The friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice."

At length the company arrived at the entrance of the street where the bride had her residence. Immediately we heard the sound of many female voices, and observed by the light of the torches, a company of veiled bridesmaids, waiting on the balcony to give notice of the coming of the bridegroom. When they caught a sight of the approaching procession, they ran back into the house, making it resound with the cry, "habil, habil, habil," and music of the voice and instrument commenced within. Thus the bridegroom entered in, "and the door was shut." We were left standing in the street without, "in the outer darkness." In our Lord's parable, the virgins *go forth* to meet the bridegroom with lamps in their hands, but here they only waited for his coming. Still we saw the traces of the very scene described by our Lord, and a vivid representation of the way in which Christ shall come to his waiting church, and the marriage supper of the Lamb begin. In India and other parts of the East, it is the custom for the friends of the bride to *go out* to meet the company.

THE MIDNIGHT CRY.

SATURDAY, DECEMBER 3, 1842.

EVENING LECTURES POSTPONED.

There will be no lecture at the corner of Catharine and Madison streets till Sabbath morning.

Conference and Lectures at Vergennes, Vt.

Brothers Himes and Miller will commence a series of Lectures at Vergennes, Vt., on Thursday, the 15th of the present month, at half past six o'clock in the evening.

Lectures on the Sabbath.

Brother J. V. Himes will preach Sabbath morning, afternoon, and evening, at the usual hours of public worship, at the corner of Catharine and Madison streets.

Winged Messenger.

We have a quantity of the little tract called the Voice of Warning, for sale at 25 cents per hundred. Every believer in Christ's near coming should have some of them always with him for circulation.

PROPHETIC EXPOSITIONS.—We gave the commencement of this excellent work yesterday, and shall extract more hereafter, if we have room. Those who wish to study it in regular order, can obtain it, in cheap form, at this office.

BRO. CHARLES FITCH, we are happy to learn, is in good health, and successfully preaching the coming of Christ at Cleveland, Ohio. There appears to be a spirit of enquiry pervading the great West. Brother Fitch says: "Many have been to me expressing the strongest desire to obtain publications, but I have none to supply them. One gentleman, who was going west, from this place, spent nearly a week longer here than he had designed, almost entirely for the purpose of obtaining some works on the Second Advent, and, after all, was obliged to leave in disappointment. Another gentleman, who is an Oberlin student, and a preacher, said to me, 'I could dispose of a cartload of those works, if I had them, and the people would give anything in the world that they have, to obtain them.'"

A large quantity of books were sent to brother Fitch in due season. We hope they have been received.

BEAUTY OF PROPHECY.

There is a grandeur and beauty in prophecy, and in prophetic symbols, that is unutterable. Symbols are exempt from some of the objections that are brought against literal descriptions. Prophetic figures *need no translation*. For instance,—SUN, MOON, and STARS, speak the same sublime language to all nations, and suggest the same grand emotions to every heart. A lion, leopard, bear, tempest, sea, an earthquake, &c., are types of the same ideas, and produce the same sensations in every beholder. The wisdom of God is signally manifest in his choice of appropriate symbols to represent the persons and events which fill up the great drama of human existence, and diversify the prophetic chart, which God has spread out to the gaze of the faithful student of his holy word.

As on a globe of a few inches in diameter, the earth, with all its diversified aspects, can be presented to the eye, giving its relative proportions, with great accuracy, in an instant,—so, by a symbol, can be grouped together and presented all the grand characteristics of an event or a nation; and so perfectly too, that more can be learned by a single glance than by the reading of a volume. A single glance at a diagram or map, will give a more perfect idea of the earth, with all its oceans, continents, lakes, islands, mountains, valleys, &c., than the careful perusal of volumes. It is so with symbolic representation. In this we see the advantage which figurative representation has over descriptive.

The eye of God can pierce all nature through, and behold the past, the present, and the future. He, therefore, who alone knows the future, has revealed it. In the prophecy of Daniel we have a grand diagramatic illustration or representation of earth's eventful history, from the reign of Nebuchadnezzar, the proud king of Assyria, down to the establishment of God's everlasting kingdom.

Daniel, in vision, is translated to the "Great Sea," the Mediterranean. What can be a more appropriate representation of human society than the sea? To-day it is calm and smooth as a mirror—to-morrow agitated by the impetuous storm, it rages and foams, and raises its mountain swells to the skies. So, the people, who to-day are calm and peaceable, are to-morrow thrown into a mighty tumult. Thus, in the symbolic prophecy of Daniel, the winds, or passions of men, striving upon the great sea, produce a mighty agitation. He sees four terrible monsters rise in quick succession. God's symbol of a tyrannical government has always been a terrible wild beast.

The first was like a lion, with eagle's wings. How perfectly this winged lion, coming out of the sea, represents the character and fortunes of the Assyrian or Babylonian kingdom, in its rise, glory, and decline, after the dynasties of more than fourteen centuries.

The second was like to a bear, raising itself up on one side, with three ribs in the mouth. How fitly this represents the Medes and Persians. Raising itself up on one side, is in keeping with the fact of the ascendancy of one line of kings, (the Persians,) above the other. The three ribs in the mouth of it, represent Babylon, Lydia, and Egypt, which it overwhelmed, and triumphed in *rapacity* and *cruelty* for two hundred years.

The third, like a leopard, with four heads and four wings, most appositely symbolizes the reign of Alexander—his rapid conquests—his short-lived empire of ten years, raised upon the ruins of the Medes and Persians, spotted with the various nations,—and the division of his empire among his four generals.

The fourth beast, which was dreadful and terrible and strong exceedingly, having great iron teeth, and which devoured and brake in pieces, and stamped the residue with the feet of it, and was diverse from all the beasts that were before it, having *ten horns*, symbolizes the Roman Empire in the fortunes connected with it, as the principal figure in the group.

Expositors are just about as much agreed in the import of these symbols, as are lexicographers in defining the meaning of ordinary words. Although they may differ touching *times* and *events*, yet there is scarcely any dfference about the symbols themselves, or the subjects to which they refer.

Now, the four great empires shadowed forth in symbolic prophecy, have in their turn filled up their place in the world's history; and there cannot be a doubt but that what was to follow the fourth empire or kingdom, will, in its turn and place, be faithfully brought to pass The same Wisdom and Omnipotence that foretold, with such unerring accuracy, the rise, character, and destiny of Babylon, Medo-Persia, Greece, and Rome, has told us in the seme connection, that the next kingdom shall destroy all these kingdoms, and shall stand forever.

According to the unerring diagram which God has given us in symbolic painting, the world's crisis is at hand. It cannot be otherwise. The next great empire that shall be established, will be GOD'S EVERLASTING KINGDOM. Be assured, therefore, that the great day of the Lord is NEAR. "IT IS NEAR, AND HASTETH GREATLY."

A CANDID WITNESS---A CHOICE RARITY.

We have just received a beautiful Temperance paper from New Haven, called the Fountain. When so many editors are publishing foolish falsehoods, without knowing whereof they affirm, it is delightful to find one editor candidly listening, and fairly judging for himself. Here is his testimony, and it will be seen that the truth has called it forth, in spite of his prepossessions against us.

The New Doctrine.—Mr. William Miller, the celebrated writer and lecturer on the Second Advent of our Saviour, and the speedy destruction of the world, has recently visited our city, and delivered a course of lectures to an immense concourse of eager listeners, in the First Methodist Church. It is estimated that not less than three thousand persons were in attendance at the church on each evening for a week; and if the almost breathless silence which reigned throughout the immense throng for two or three hours at a time is any evidence of interest in the subject of the lectures, it cannot be said that our community are entirely devoid of feeling on this momentous question.

Mr. Miller was accompanied and assisted by Rev. J. V. Himes, who is by no means an inefficient coadjutor in this great and important work. We did not attend the whole course—the last three lectures being all we had an opportunity of hearing We were utterly disappointed. So many extravagant things had been said of the "fanatics" in the public prints, and such distorted statements published in reference to their articles of faith, that we were prepared to witness disgusting and perhaps blasphemous exhibitions of "Millerism," as the doctrine of the Second Advent is called.

In justice to Mr. Miller, we are constrained to say, that he is one of the most interesting lecturers we have any recollection of ever having heard. We have not the least doubt that he is fully convinced of the truth of the doctrine he labors so diligently to inculcate, and he certainly evinces great candor and fairness in his manner of proving his points. And he proves them, too, to the satisfaction of every hearer,—that is, allowing his premises to be correct, there is no getting away from his conclusions.

There was quite a number of believers in attendance from other places, and a happier company we have never seen. We have no means of ascertaining the precise effect of these meetings on this community, but we know that many minds have been induced to contemplate the Scripture prophesies in a new light, and not a few are studying the Bible with unwonted interest. For our own part, this new view of the world's destiny is so completely at variance with previous habits of thought and anticipation, that we are not prepared to give it entire credence, though we should not dare hazard an attempt to disprove it.

The best part of the story is, that a powerful revival has followed the labors of Messrs. Miller and company. We learn that over fifty persons presented themselves for prayers at the altar of the Methodist Church on Sunday evening. On Monday evening, the number was about eighty.

Would the Holy Spirit thus sanction our doctrine if it was a pernicious error?

We had prepared some notices of the sneers and misrepresentations of our opponents at New Haven, but we must defer them for the present. "We are doing a great work, and cannot come down."

Since the above was in type, we have received a letter from Brother H. A. C., who says: "The good work is going on finely at the Methodist church. It is said that some fifty have been converted, and many are seeking 'that better part.' The meetings are continued every evening. I heard many of the brethren blessing the Lord last evening, that Father Miller had come this way."

Home, Sweet Home.

The pleasures of earth I have seen fade away,
They bloom for a season, but soon they decay;
But pleasures more lasting in Jesus are given,
Salvation on earth and a mansion in heaven.
  Home, home, sweet, sweet home,
  The saints in those mansions are ever at home.

Allure me no longer, ye false glowing charms;
The Savior invites me—I'll go to his arms.
At the banquet of mercy I hear there is room,
O there may I feast with his children at home!
  Home. home, sweet, sweet home—
  O Jesus, conduct me to heaven, my home.

Farewell, vain amusements, my follies, adieu,
While Jesus, and heaven, and glory I view;
I feast on the pleasures that flow from his throne,
The foretaste of heaven, sweet heaven, my home,
  Home, home, sweet, sweet home,
  O when shall I share the fruition of home!

The days of my exile are passing away,
The time is approaching when Jesus will say,—
"Well done, faithful servant, sit down on my throne,
And dwell in my presence, forever at home."
  Home, home, sweet, sweet home,
  O there I shall rest with the Savior at home.

Affliction and sorrow and death shall be o'er,
The saints shall unite to be parted no more;
Their loud hallelujahs fill heaven's high dome,
They dwell with the Savior, forever at home.
  Home, home, sweet, sweet home,
  They dwell with the Savior, forever at home.

Books, Pamphlets, and Charts.

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the millennium is a state of personal, and glorious, and immortal reign on the new earth, or this earth cleansed by fire, as it was once by water; and it will be a new dispensation, new heavens, and new earth. This will be our next proposition to prove. And, first, we will examine the 20th chapter of Revelation, 1st verse: "*And I saw an angel come down from heaven;*"—this angel I consider no less a being than the Lord Jesus Christ; for it only can be said of him;—"*having the key of the bottomless pit and a great chain in his hand.*" See Rev. i. 18: "I am he that liveth and was dead; and behold, I am alive for evermore, amen, and have the keys of hell and of death." And Christ only has power to bind Satan. "That he might destroy him that had the power of death, that is, the devil," Heb. ii, 14. 2d verse: "*And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years.*" I suppose this verse needs no explanation. It can only be understood in a literal sense, for it explains itself in the figures used; as *dragon* and *serpent*, often used as figures, are explained to mean the *devil* and *Satan*. If the thousand years had been used, in this chapter, or anywhere else in the word of God, in a mystical or figurative sense, it would have been somewhere explained; but, as it is not, I consider we are to place upon it the most simple construction, and I shall therefore understand it literally. 3d verse; "*And cast him into the bottomless pit;*"—by bottomless pit, I have shown, by the proof on our first verse, that it is hell; see Rev. i. 18;—"*and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.*" This passage must be understood in its simple, plain meaning; no mystery in this. 4th verse: "*And I saw thrones, and they set on them, and judgment was given unto them;*"—here we have a prophecy of the fulfilment of a promise that Christ made to his disciples, in Mat. xix. 28: "And Jesus said unto them, Verily, I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel;"—"*and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.*" In this description we have the whole family of the redeemed; for all that had not worshipped the beast or his image, or received a mark, and, in one word, all that were not the servants of Satan or sin, lived and reigned with Christ a thousand years. 5th verse: "*But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.*" The *rest of the dead* means the wicked dead, who do not have part in the first resurrection; *lived not again*, showing conclusively that it is a natural life and death spoken of. The *first resurrection* is the resurrection of the saints at his coming. Then comes in our text, which has and will be explained in the lecture. 7th verse: "*And when the thousand years are expired, Satan shall be loosed out of his prison.*" We may reasonably expect that, when Satan is let loose, all the damned spirits are let loose with him; and it has been strongly implied they were to live again in the body, at the end of the thousand years. 8th verse: "*And shall go out*"—that is, Satan—"*to deceive the nations which are in the four quarters of the earth,*"—"ashes under the feet of the saints," as Malachi tells us: "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts,"—"*Gog and Magog*"—the armies of the wicked that were slain at the commencing of the thousand years, or coming of Christ, at the supper of the great God, and battle of Armageddon; see Ezekiel xxxviii. xxxix.—"*to gather them together to battle;*"—this is their design, but there is no battle, for God himself is with his people to defend them; and he destroys the wicked host, "*the number of whom is as the sand of the sea;*" evidently including the whole number of the wicked; for the figure, *sand of the sea*, is never used, only to express the whole class of the people named; as, the children of Israel, the whole host of Jacob. 9th verse: "*And they went up on the breadth of the earth;*"—that is, this army of Gog and Magog were raised up out of the surface of the earth, that only being the breadth of a globular body;—"*and compassed the camp of the saints about, and the beloved city;*"—plainly showing that the New Jerusalem, the beloved city, is on the earth during the thousand years, or how could this wicked host encompass it about? they have not climbed the celestial walls of heaven—no; for it says, "*and fire came down from God out of heaven and devoured them.*" This is the second death, represented under the figure of fire coming down from God out of heaven; not the conflagration of the world,—for that was in the commencing of the thousand years, when Christ came and cleansed the world from all the wicked, and the works of wicked men,—but the justice of God, under the figure of fire; "for our God is a consuming fire." Heb. xii. 29. 10th verse: "*And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night forever and ever.*" In this verse, the final condemnation of the wicked, soul and body, is given; and the last that God has seen fit to reveal concerning them to us is, that they are cast into everlasting torment. In the next verse, John has another vision of the same things which he had before told us, only in a different point of view, or some circumstance not before clearly described. *And I saw*, always implies a new view, or another vision. 11th verse: "*And I saw a great white throne, and him that sat on it, from whose face the heavens and earth fled away; and there was no place found for them.*" This is the same throne that Daniel saw, vii. 9—14: "I beheld till the thrones were cast down and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire." 12th verse: "*And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.*" This is the same as Daniel saw, vii. 10: "A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him. The judgment was set, and the books were opened." It is very evident that this is the beginning of the judgment, when Christ comes in the clouds of heaven, with power and great glory, to raise and judge his saints, and to reward every man as his work shall be. 1st, because it is when the judgment first sets; 2d, because the book of life is there, and open; and, 3d, because it was at the time or before anti-Christ was destroyed; and no one can believe that the anti-Christian beast can be on the earth during or in the millennium. 13th verse: "*And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them.*" I conclude the apostle, after he had seen the righteous dead raised, small and great, and stand before God, and saw the book of life open to justify them, and saw them judged and rewarded, then glides down to the end of the thousand years, and beheld the wicked dead given up by those elements and places wherein they had been confined during the millennial period, to be judged in the flesh, every man according to his works.

This only can reconcile some of those conflicting passages (or seemingly so to us) concerning the resurrection; and I cannot see any impropriety in thus understanding these prophecies; for it is the common manner of the prophets,—a little here and a little there. In all the descriptions of the resurrection of the righteous dead, they are represented as being gathered by the angels of God, from the four winds of heaven, when the seventh or last trump shall sound; and it is equally as evident that their works are brought into judgment. Although they may not be justified by their works, but out of the book of life, yet the apostle Paul says, speaking of his brethren, "We must all stand before the judgment-seat of Christ." Rom. xiv. 10. And again, 2 Cor. v. 10, "For we must all stand before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." And, 1 Cor. iii. 13—15, "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: yet he himself shall be saved, so as by fire." We see, by these texts, that the books of every man's works will be open, as well as the book of life, in the first resurrection; but, in the second resurrection, there is no book of life open in that part of the judgment, neither are they gathered by the angels of God; but the sea, death and hell, delivered up the dead which were in them, and they were judged every man according to their works; and Satan is the means of gathering them around the beloved city, where they are judged in the flesh. By the *sea*, *death*, and *hell*, I understand the sea, grave, and place of punishment. The sea and the grave would give up the dissolved particles of the body, and hell (or Hades) would give up their departed spirits; this would constitute the second resurrection. "*And they were judged every man according to their works.*" They had chosen, in this life, to stand on their works; they had refused to believe in a Mediator; they had not followed his commands, neither had they professed his name before men, or suffered persecution for the sake of his testimony. They had treated his word with total neglect, or called his grace tyranny. They had said he was a hard master, and buried their talent in the earth. They had placed their supreme affections on the world, and made fine gold their trust. They had persecuted the children of God in this world, and showed that they were the children of that wicked one who slew his brother. They had prostituted their bodies to whoredom, and sacrificed to Bacchus and Venus their first-fruits. They had professed damnable heresies, and filled the world with their delusive schemes and sects. They had worshipped the creature, and neglected prayer to the Creator. They had filled the world with their lies and abominations, and gloried in their shame. 14th verse: "*And death and hell were cast into the lake of fire. This is the second death.*" By *death and hell* I understand the body and spirit. 15th verse: "*And whosoever was not found written in the Lamb's book of life, was cast into the lake of fire.*" "But the fearful and unbelieving, and the abominable and murderers and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." Rev. xxi. 8. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie," Rev. xxii. 14, 15. Then our text says, "*Blessed and holy is he that hath part in the first resurrection.*" This we have proved is the resurrection of the righteous dead, who died in faith in Jesus Christ, and who should live with him at his coming; on them the second death should have no power, "*but they shall be priests of God and of Christ, and shall reign with him a thousand years.*"

To be priests unto God and unto Christ, is to be holy; to be a kingdom of priests of a peculiar people, that should show forth his praises by declaring to the universe that out of nature's darkness they had been redeemed by his blood, called by his grace unto his glorious, happy, and holy kingdom, and that they should dwell on the earth. See Rev. v. 9, 10, "And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth." See, also, Rev. i. 6, "And hath made us kings and priests unto God, and his Father." Again, 1 Pet. ii. 5, 9, "Ye also, as lively stones, are built up a spiritual house, a holy priesthood." "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people." The passages to which I have cited your minds, prove, beyond a reasonable doubt, that the thousand years spoken of in the text is between the two resurrections; a state of happiness, of glory, of holiness, and that it shall be on the earth. It is a state of immortality, as abundant scriptures evidently prove. Where, then, you may inquire, is the spiritual millennium which our theorists, in the present age, are teaching us to expect? I answer, There is not a thousand years spoken of in Scripture, except in 2 Peter, 3d chapter, and in which the judgment-day is the subject of discussion, and in the chapter of which our text is a part; and in neither of these places is anything said about spiritual reign; neither can we find anything in the word of God by which we could fairly draw the conclusion of such a reign; and as it is not proper for me to show the negative, I call on all of you to show where we may find the evidence,—that is, all of you who believe in a spiritual reign. If there is such a reign, it must be before the second coming of Christ; for when he comes, he will receive us to himself, that where he is there we may be also; no more away from his people, for he says he will be with them, and make his abode with them, and he will be their light, and will dwell with them, and make his abode with them, and they shall dwell on the *earth*. Where, when, or how the idea of a spiritual reign of a thousand years should or could obtain a place in our faith, having the word of God as our evidence, I cannot tell. Some say that the prophets speak often of times or things which have not been fulfilled in our day, or under the present dispen sation, and which would be too gross to be admitted into a state of immortality. There may be such—yet I find no difficulty in understanding all those passages which have been presented, or come under my consideration, to refer to the gospel day. But how long do the prophets say that time shall be? Do they designate any time? No; neither one, ten, one hundred, or one thousand years are mentioned in any of those passages. Why then call it a millennium? Because Peter and John have mentioned a thousand years. This cannot be admitted to mean any state this side of the state of immortality; for Peter says plainly, "Yet, nevertheless, we look for a new heaven and a new earth, wherein dwelleth righteousness." This would be a new state surely—nothing gross or vile in this kingdom, whoever may be king; and John expressly says, "They lived and reigned with Christ a thousand years," and also, "This is the first resurrection." Now, admit there is such a time, how or by what rule shall we call it a thousand years?

Again; where, in all the prophecies, can any one show me that the *church will be blessed and holy*, or happy and righteous, as it may be rendered, until he comes,—that is, at Christ's second appearance? And where in the word are we to learn that the kingdoms of this world are to be destroyed before the coming of the Ancient of days? Do we believe that the anti-Christian beast, or mystical Babylon, will be on the earth during this millennial reign? No, it cannot be; yet all must acknowledge that she is only destroyed by the brightness of his coming. Who can read the 19th chapter of Revelation, without being convinced that the marriage supper of the Lamb, the treading of the wine-press of the fierceness and wrath of Almighty God, and the supper of the great God, are events which must take place before the millennium? And if so, who can believe that after the marriage of the Lamb to the bride; after she is arrayed in linen clean and white, which is the righteousness of the saints; after they have received a crown of righteousness, which the righteous Judge shall give to all them who love his appearing in that day,—Christ will not be with her in person? None. But our text tells us he will live and reign with them, and they shall be priests to God.

Again: while in this state of mortality and trial, we are called the servants and ministers of Christ; but then in the millennial blessedness, we shall be called priests of God and of Christ. You may ask, Why this distinction in the language? I answer, There is a great difference between the kingdom of Christ, as it was established when Christ was here on earth, and the kingdom given up to God, even the Father. The subjects of Christ's kingdom, in this state of things, may be, and in fact are, imperfect. Hypocrites and false professors may and do obtain an entrance into it; for an enemy hath sown tares. But the kingdom of God, no man, says Christ, can see, or enter, without being born of God. Here they may deceive the sentinels which guard the kingdom of Christ; but in the kingdom of God "there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb's book of life." Here the children of the kingdom are persecuted, tormented, perplexed, cast down; but in the kingdom of God their enemies are all slain; they are comforted, glorified, justified, exalted; and not a dog to move his tongue. Here they weep, but there will rejoice: here they sin and repent; they there will be holy, without fault, before his throne. "Blessed and holy is he that hath part in the first resurrection." *Amen.*

LECTURE III.

THE TWO THOUSAND THREE HUNDRED DAYS.

DANIEL VIII. 13, 14.

> "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand three hundred days: then shall the sanctuary be cleansed;" or justified, as it might have been translated.

THE hearer will, at the first view of our text, perceive that there is something very important communicated in the question and answer given; or why are saints commissioned (as we may reasonably suppose) from the courts of heaven, to ask and answer the question contained in the text, in presence of the prophet? And that it concerned Daniel, and us for whom the prophet wrote his prophecy, to understand, is evident from the answer being given to Daniel—"and he said unto me"—instead of being given to the "saint," who made the inquiry. Then we are not treading on forbidden ground, my dear hearer, to search to understand the meaning and truth of our subject.

I shall then treat our subject in the following manner:

I. Explain some of the figures and expressions used in the text.

II. Show what the "daily sacrifice vision" is; and,

III. The time or length of the vision—"unto two thousand three hundred days: then shall the sanctuary be cleansed."

I. I am to explain some of the figures used in the text; and,

1st, the "*daily sacrifice.*" This may be understood, by some, to mean the Jewish rites and ceremonies; and by others, the Pagan rites and sacrifices. As *both Jews and Pagans had their rites and sacrifices* both morning and evening, and their altars were kept smoking with their victims of beasts, and their holy fire was preserved in their national altars and temples devoted to their several deities or gods, we might be at a loss to know which of these to apply this figurative expression to, did not our text and context explain the meaning. It is very evident, when we carefully examine our text, that it is to be understood as referring to Pagan and Papal rites, for it stands coupled with "the abomination of desolation," and performs the same acts that are ascribed to the Papal abomination,—"to give both the sanctuary and host to be trodden under foot." See, also, Rev. xi. 2, "But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months." This last text only has reference to the Papal beast, which was the image of the Pagan; but the text in consideration has reference to both Pagan and Papal. That is, How long shall the Pagan transgression and the Papal transgression tread under foot the sanctuary and host? This must be the true and literal meaning of our text; it could not mean the anti-Christian abomination alone, for they never desolated the Jewish church; neither could it mean Antiochus, the Syrian king; for he and his kingdom were made desolate and destroyed before Christ; and it is evident that Christ had an allusion to this very power, when he told his disciples, Matt. xxiv. 15, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place." I believe all commentators agree that Christ meant the Roman power—if so, then Daniel has the same meaning; for this is the very passage to which Christ alluded. Then the "daily sacrifice" means Pagan rites and sacrifices, and the transgression of desolation, the Papal; and both together shall tread under foot the "sanctuary and host," which brings me to show what may be understood by "sanctuary and host." By *sanctuary*, we must understand the temple at Jerusalem, and those who worship therein, which was trodden under foot by the Pagan kingdoms of the world, since the days of Daniel, the writer of our text; then by the Chaldeans; afterwards by the Medes and Persians; next by the Grecians; and lastly by the Romans, who destroyed the city and sanctuary, levelled the temple with the ground, and caused the plough to pass over the place. The people of the Jews, too, were led into captivity and persecuted by all these kingdoms successively, and finally by the Romans were taken away and destroyed as a nation. And as the prophet Isaiah, lxiii. 18, says, "The people of thy holiness have possessed it but a little while; our adversaries have trodden down thy sanctuary." Jeremiah, also, in Lam. i. 10, "The adversary hath spread out his hand upon all her pleasant things; for she hath seen that the heathen entered into her sanctuary, whom thou didst command that they should not enter into thy congregation." The word *host* is applied to the people who worship in the outer court, and fitly represents the Christian church, who are said to be strangers and pilgrims on the earth, having no continuing places, but looking for a city whose builder and maker is God. Jeremiah, speaking of the gospel church, says, iii. 19, "But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the *host* of nations?" evidently meaning the church from the Gentiles. "Then shall the sanctuary be cleansed or justified," means the true sanctuary, which God has built of lively stones to his own acceptance, through Christ, of which the temple at Jerusalem was but a type, the shadows having long since fled away, and that temple and people now destroyed, and all included in unbelief. So whosoever look for the worldly sanctuary to be built again, will find themselves as much mistaken as the unbelieving Jews were, when they looked for a temporal prince in the Messiah. For there is not a word in the prophets or apostles, after Zerubbabel built the second temple, that a third one would ever be built; except the one which cometh down from heaven, which is a spiritual one, and which is the mother of us all, (Jew and Gentile,) and which is free; and when that New Jerusalem is perfected, then shall we be cleansed and justified; for Paul says to the Philippians, iii. 20, 21, "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things to himself;" that is, "they that are his at his coming." We see by these texts—and many more might be quoted—that the spiritual sanctuary will not be cleansed until *Christ's second coming*; and *then all Israel shall* be raised, judged, and justified in his sight.

II. We shall now try to understand what is meant by the "*vision*," in the text.

The vision spoken of in the text, alludes to three separate times in which God revealed unto Daniel all that may be considered a prophecy in the book of Daniel; which vision was explained to Daniel by a heavenly messenger, called Gabriel, at three separate times, the last of which closes the book of Daniel; which last instruction will be the subject of a future lecture.

Daniel's first vision was the dream which Nebuchadnezzar had, and which troubled him; but when he awoke, the dream was gone from him. He then called for the magicians, astrologers, sorcerers, and wise men of Chaldea, to show him his dream, and the interpretation thereof; but they could not. The king being angry, commanded that all the wise men of Babylon should be destroyed. Then Arioch, the captain of the king's guard, went forth to execute the king's decree; and among the rest he sought for Daniel and his three friends, young captive Jews, to execute the purpose of king Nebuchadnezzar upon them also. Daniel then, for the first time, being made acquainted with the decree, went in unto the king, and desired time, and promised that he would make known the dream, and the interpretation thereof. Time being granted, he and his three Hebrew friends held a prayer-meeting, (not a cold and formal one, as we may reasonably suppose,) for their lives and the lives of their fellow-creatures were in danger. They cried for mercies from the God of heaven. God heard and answered their prayers, and revealed to Daniel the dream and interpretation. After rendering suitable thanksgiving, Daniel went in unto the king and told the dream and visions of the king. "As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and he that revealeth secrets maketh known to thee what should come to pass; but as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for the intent that the interpretation may be made known to the king, and that thou mightest know the thoughts of thy heart. Thou, O king, sawest, and behold, a great image. This great image, whose brightness was excellent, stood before thee, and the form whereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." Daniel ii. 20—35.

This was the dream, and the interpretation, was clear as given by Daniel; and the history of the world proves it to be true, a large share having already been fulfilled. All that remains to be accomplished, is for the stone to smite the image upon his feet, and to become a great mountain, and fill the whole earth. "The head of gold" represented the Chaldean kingdom; "the breast and arms of silver" represented the Medes and Persians; "the belly and thighs of brass, which were to bear rule over all the earth," the Grecian. Alexander, a Grecian king, conquered the world. "The legs of iron, and the feet part of iron and part of clay," fitly represent the Roman kingdom, which still exists, although in a broken state like iron and clay. This kingdom has been divided between Pagan Rome, the

THE MIDNIGHT CRY!

VOLUME I. NEW-YORK, MONDAY, DECEMBER 5, 1842. NUMBER 16.

"Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. DAILY—NO. 36 PARK-ROW. PRICE TWO CENTS.

THE MIDNIGHT CRY.

THE GREAT DAY OF THE LORD.

That will be a day for which all other days were made—a day in the scenes of which we must all take a part. It will be a day of rejoicing to some, and a day of despair to others; and oh, how different will be the sensations of these two classes! The one will be caught up to meet their Lord in the air, and the other must endure the fierceness of his anger.

How painful must be the feelings of the wicked when Christ has come, and their perdition is sealed, and there is no longer any hope for them When the master of the house has risen up and shut to the door, millions will be found without, to cry, Lord, open unto us; while the only response they will receive, will be, I never knew you; depart from me, all ye that work iniquity. Oh, then will be weeping, wailing, and gnashing of teeth, when they see Abraham, Isaac, and Jacob, and all the saints in the kingdom of God, and they themselves shut out! Then will be prayers such as were never before offered. Stout hearts, that never prayed before, will then bend the suppliant knee, and call in vain for mercy. Scoffers will then no longer scoff, and triflers will cease their trifling. The bold blasphemer will cease his profanity until he sees the utter hopelessness of his condition. The infidel will no longer doubt the dread reality, but will believe too late; and all who are not prepared to meet their God, will find their way has been their folly, and will prostrate themselves in vain before that Being whose mercy they have so long slighted, and of whose favors they have been unmindful.

When Christ shall send forth his angels, and gather his elect from the four winds, from the uttermost parts of the earth to the uttermost part of heaven, and they have been all caught up to meet their Lord in the air, then will be witnessed among those who are left upon the earth such a heart-rending scene as language cannot describe, or the imagination conceive For one to feel that he is left behind, while his Christian friends are with their Saviour, must be awful in the extreme; and if the dread reality could be fully impressed upon the mind, it would seem that no one would hazard a moment's delay in an unconverted state. All the pleasures of this life will *be felt to have been less than nothing* when the bitter dregs of the cup of the wrath of Almighty God are once tasted. And all the ills which can afflict our mortal state, will be more than overbalanced by one moment of such joy as will be the portion of those who are blessed of the Lord; yet millions will run the risk of being forever cast off from the presence of their God, and of sinking down in the regions of endless despair.

Why will not man be wise, and make his calling and election sure while yet he may, before the door is forever closed against him? Why will he not supplicate the favor of Him whose smiles are so essential to his future well being, that when the day of trouble and distress shall come, he may have a refuge, an ark of safety to which he may flee. It will be a blessed privilege to enter into the chamber of God until his indignation be overpast, but it will be a fearful thing to fall into the hands of an angry God. If repentance comes too late, it can avail nothing, and at that day many will strive to enter in and will not be able. Then, though they seek God early, they will not find him; though they cry mightily unto him, yet will he not hear; he will laugh at their calamity, and mock when their fear cometh. Who will not avoid such an awful calamity by making their peace with God before it is forever too late, and while the door of mercy is not closed against them?

Character of the Opposition.

MIDNIGHT CRY.—J. V. Himes, Miller's right hand supporter, has started, in addition to his 'Signs of the Times,' in this city, a daily two penny paper, with the name heading this article, at New York. It is in character with his other works. It displays little intellect, and by distorted quotations and forced interpretations of the Holy Scriptures, endeavors to indoctrinate the public with the idle dreams of Miller, concerning the end of the world in 1843. Elder Himes is a man with a mind in a nut shell, extremely weak in every point of light. We will try to muster charity to believe him sincere. To a sane man he must be an object of pity. He is fat as an Alderman and lives like a Prince. We are informed he boards at the Astor House, where board is from $2 to $5 a day, according to how great a shine one makes. We do not blame Himes for making the best of this sublunary scene, which must be so soon consumed by the fires of the last day. This fat living, however, little agrees with the humble, self-denying course of our Divine Master, who, with his first disciples, had not where to lay his head. We, however, leave Himes, Miller and their other leaders, to their consciences, to the judgment of Heaven, and scarcely to occupy a page of the future historian, and that among the records of the deceivers and the deceived of the past. We would not be a Himes or a Miller for the world. We must become morbid, and the light of reason extinct, before we shall be found with such prophets. May God in great mercy give the true light, and save us from the darkness visible of these erring prophets.

REMARKS.

BRO. SOUTHARD.—The foregoing piece of scandal, which I find in the Olive Branch, published at Boston, Mass., is, to my knowledge, so unjust and untrue, that I have thought that it devolved upon me, as one personally acquainted with Mr. Himes, and his course in New-York to disabuse the public mind in reference to this matter.

So far from Mr. Himes putting up "at the Astor House, at from $2 to $5 per day," he has never ate a meal at said house in his life. He has suffered privation and inconvenience, which but few men would do, in carrying forward the great work in which he is engaged. And so far from making money and speculating in this affair, he has already expended some two or three hundred dollars more than his receipts in scattering publications on the subject of the Second Advent, in this city and vicinity.

The bitterness which the above print has evinced against the advocates of the speedy coming of Christ, for the last few months, has rendered it odious to every pious heart, and is in perfect character with what might be expected from the Editor of a religious paper, who, instead of giving to his readers the Bread of Life, fills his sheet with popular novels of the day.

I would just direct the attention of the Editor of the Olive Branch, to the following language of our Saviour, Matt. xxiv. 48—51. "But and if that evil servant shall say in his heart, my Lord delayeth his coming; and shall begin to *smite* his fellow-servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when *he* looketh not for him, and in an hour when *he* is not aware of; and shall cut him asunder, and APPOINT HIS PORTION WITH HYPOCRITES.

A LOVER OF JUSTICE.

New-York, Dec. 3d, 1842.

Longing for Home.

O land of rest, for thee I sigh!
When will the moment come
When I shall lay my armor by,
And dwell with Christ at home?

No tranquil joys on earth I know,
No peaceful, sheltering dome;
This world 's a wilderness of wo,
This world is not my home.

To Jesus Christ I sought for rest;
He bade me cease to roam,
And fly for succor to his breast,
And he 'd conduct me home.

I would at once have quit this place,
Where foes in fury roam,
But, ah! my passport was not sealed,
I could not yet go home.

When by afflictions sharply tried,
I view the gaping tomb,
Although I dread death's chilling flood,
Yet still I sigh for home.

Weary of wandering round and round
This vale of sin and gloom,
I long to leave the unhallowed ground,
And dwell with Christ at home.

BIBLE DICTIONARY.

EXPLANATION OF PROPHETIC FIGURES.

NAKED. Shame and disgrace. Mic. i. 8, 11. Rev. iii. 18. xvi. 15. xvii. 16.
NIGHT. Moral darkness or wickedness. Isa. xxi. 8 Rom. xiii. 12. 1 Thes. v. 5. Rev. xxi. 25.
NUMBER OR NUMBERED. Finished, end. Ps. xc. 12. Dan. v. 26. Ezek. iv. 4—6 Rev. xiii. 17, 18.
OIL. *Faith.* Matt. xxv. 8. Cant. i. 3. Heb. iv. 2.
Ox, denotes a people for slaughter. Prov. vii. 22 Jer. xi. 19. Num. xxiii. 1.
RAIN. Reformation, grace, refreshing. Deut. xxxii 2. Hosea vi. 3. James v. 7.
RED. Persecuting, bloody. Rev. vi. 4. xii. 3.
RIVERS. People living on the rivers, mentioned Isa. viii. 7. Rev. viii. 10. xvi. 4.
ROD OF IRON. Power of Christ. Ps. ii. 9 Isa. xi. 1. Rev. ii. 27.
SCARLET. Bloody, cruel. Rev. xvii. 3, 4.
SEA. A large body of people. Isa. lvii. 20. Dan. vii. 3. Rev. vii. 2, 3.
SHIELD AND BUCKLER. Ps. xci. 4.
STARS. Ministers in the church, or rulers in the world. Rev. xii. 1. Dan. viii. 10. xii. 3. Jude 13.
SUN. As in the natural, so in the moral world, source of all light, Christ or his word. Gen. xxxvii. 9. Ps. lxxxiv. 11. Mal. iv. 2.
SWORD. Slaughter. Jer. xv. 3. Ezek. xxi. 28.
SWORD, TWO-EDGED. Word of God. Ps. cxlix. 6. Heb. iv. 12. Rev. i. 16. ii. 12.
TAIL Subordinate officers or provinces. Isa. ix. 14, 15 Rev. xii. 4.

THE MIDNIGHT CRY.

MONDAY, DECEMBER 5, 1842.

Lectures.

Brother J. V. Himes will lecture this evening at Rev. Mr. Jacobs' church, Attorney street. On Wednesday evening at Newark. On Thanksgiving day, at the corner of Catharine and Madison streets, at half past ten, A. M.,—half past two, P. M., and seven o'clock in the evening.

Wrath and Bitterness.

It appears from the "New Haven Herald," that some *little* "*B*" is in great trouble, and very *busy*, somewhere in that region. He was greatly "grieved" to think that the Herald would *even make a notice* of Mr. Miller's lectures there. And then, he was STILL MORE "grieved," to think that the "Trustees of the M. E Church had kindly and unanimously tendered the use of their church to these *moral incendiaries*." This "B," who would, no doubt, sting us all to DEATH, were he only possessed of a sting, after buzzing out a large share of bitter invective, such as calling us "fanatics," "false prophets," "moral incendiaries," &c., and comparing us to Jemima Wilkison, Joe Smith, &c., delivers himself of the following *liberal* sentiments :

"We hope every respectable and intelligent citizen will keep away from his lectures, and by advice and example induce all within his influence to do the same." He then endeavors to induce the trustees of the M. E. Church to violate their pledge, and "withhold" the church from Mr. Miller for his lectures.

Does that individual forget that the very same spirit which he evinces, drove our Pilgrim Fathers from their homes to these western shores ? Does he suppose that such vituperation will satisfy the public mind on a subject of so much magnitude as that against which he evinces so much "hatred," viz—The coming of the Blessed Saviour ? Does he suppose that such declamatory bitterness will pass for argument, and quiet the people of this age ? If so, he labors under a great mistake. But more of this "B" anon.

Things in England.

The gloom that overspreads the manufacturing districts of England is apparently increasing rather than diminishing. The following we gather from an Address published by the Yorkshire Friends. "A feeling of reckless despondency, which looks to any change as better than its present state, is widely spreading, and threatens the most serious consequences to the good order of society at large. This affecting picture of the condition of so many of our fellow countrymen, there is reason to fear, falls very short of conveying a full view of their actual deprivation." Thus, the distress of nations is accumulating on every hand.

The relations between Russia and England are far from being auspicious. There is a deep and bitter jealousy that is constantly increasing. In fact, the nations are becoming angry.

A WATCHMAN AWAKE.

The following is an extract from a letter we have just received from the editor of the Christian Palladium, a religious paper, published at Union Mills, in this State. The truth is rapidly gaining ground. God speed it. He says,

"BROTHER FLEMING—I am fully convinced as to the time, and mean to proclaim it fearlessly from the pulpit and the press. My course is fixed—let the consequences follow. I fear not the result. God will defend his cause. Yours in hope,

"J. MARSH.

"Palladium office, Nov. 23, 1842."

LETTERS received up to Saturday, Dec. 3, 1842.—H Patten & Co., C. B. Hotchkiss, P. M., Shiremanstown, Pa., W. Abrahams.

Signs in the Stars.

During the last two or three centuries, more than thirteen fixed stars have disappeared. One of them, situated in the northern hemisphere, presented a peculiar brilliancy, and was so bright as to be seen by the naked eye at mid-day. It seemed to be on fire, appearing at first of a dazzling white, then of a reddish yellow, and lastly of an ashy pale color. La Place supposes it was burning up, as it has never been seen since. The conflagration was visible about sixteen months. O ! how dreadful ! A whole world, nay, a whole system on fire. The great central luminary, and its planets, with their plains, mountains, forests, villages, cities, and multitudes of inhabitants, all in flames, consumed, and gone forever ! ! And is it impossible that such may soon be the fate of this terraqueous globe ? Nay, it is not only possible, but we are assured by the word of the Immutable, that it is reserved unto fire, to be burned. F.

PICTORIAL CHARTS, ILLUSTRATIVE OF PROPHECY, for sale at this office, viz :

1st. A large chart, exhibiting the visions of Daniel and John, illustrated by cuts of the image seen by Nebuchadnezzar, Dan. ii.—the beasts and horns described in the 7th and 8th chapters, with the various figures described in the visions of the Apocalypse—arranged on parallel portions of the charts, so that they synchronize with each other, in the order of fulfilment. These are accompanied with the corresponding texts of Scripture, prophetic periods, &c which together form a valuable auxiliary in the study of the Scriptures.—Price $2,50.

2d. A Chronological Chart of the World, by Wm. Miller, to which is added a Chart of Daniel's vision. This contains the most prominent dates and events illustrative of the fulfilment of the prophecies of Daniel. It also shows the commencement and termination of the several prophetic periods, and the commencement and termination of the supremacy of four great monarchies which have existed, with the division of the fourth into ten parts.—These periods are also illustrated with the various figures in the book of Daniel—emblematic of those kingdoms. This will also be found a valuble help in the study of the prophecies. Price 25 cents on paper—37½ on cotton, 75 on silk—cotton mounted, 75 cents.

3. A CHART OF DANIEL'S VISIONS, arranged like the last, with the exception of Miller's Chart, on a half sheet of letter paper. This is convenient in correspondence on this subject, and the remainder of the sheet furnishes room for an accompanying letter. Price 6 cents.

SCOFFERS.

"There shall be scoffers in the last days."

A solemn prediction, which is peculiarly fulfilled at this day—and scoffers, too, at that very event which shall decide their fate for a long eternity.

"Where is the promise of his coming ?"

"Walking after their own lusts."

This is emphatically true, not only of the reviling sinner, but the professed disciples of that Jesus whom they acknowledge to be their Master, and before whom they expect one day to stand. When such are questioned on their belief of the kingdom of Christ being near, they tell you it cannot be, for, some favorite reform has just commenced, which to them is the alpha and omega of all their pursuit, and the world cannot be destroyed till this is consummated. Another, by dint of geological research, has opened his eyes upon wonders, which will take ages to investigate, and the world cannot be burned till all these problems are solved. And, beside, the world was six days in making—and as every day means a thousand years, as some of our scientific men tell us—six thousand years bestowed on it to make it a suitable residence for man, and demolished in less than six thousand afterward, is a mad absurdity to suppose.

Another has attained to such a knowledge of spirit—by the power of Magnetism,—that before the present state of things can be reversed, man will find himself so assimilated to celestial spirits, that he will not only feel that they are his neighbors, but that he walks and talks with them face to face.

Another tells you, that since it has been ascertained that man's propensities—good and bad—lie in his head, a new and capacious field is just opening, which will be explored till wonders on wonders shall be developed—which will require ages for man to bring to that perfection which it is capable of attaining, and which is his duty to accomplish.

Associations are about forming, to bring into subjection all the restless passions of men, and enable him to find in his fellow-man all for which he has been seeking in vain since the fall.

Temperance, too, brings in her inviting claims, and promises not only to reform all her mistakes in eating and drinking, but to place man in his primitive station, —when Eden first opened her sweets to the newly made pair.

Schools of learning, are telling us too, they have just commenced to startle the world by new theories of reform, which cannot fail of the happiest results to generations yet unborn.

With all these mighty engines in motion, in church and state, together with multitudes of minor improvements, to talk of a kingdom which shall demolish the whole, and scatter them to the winds of heaven, is an absurdity which deserves scoffing without measure.

Thus evil is walking after his own lusts, and virtually laughs at the promise of his coming, and will laugh till the trump shall burst upon his sluggish ear, and call him to be an interested spectator in that grand scene at which he has mocked.

Scoffer, "stop and think." Can you contend with the Almighty and prevail ? Can you withstand the thunderbolts of his wrath, when they shall burst upon your defenceless head ? FEMINA.

CHEAP LIBRARY.

The following works are printed in the following cheap periodical form, with paper covers, so that they can be sent to any part of the country, or to Europe by mail.

1. Miller's Life and Views.—37 1-2 cts.
2 Lectures on the Second Coming of Christ.—37 1-2 cts.
3. Exposition of the 24th of Matt. and Hosea vi. 1—3. 18 3-4 cts.
4. Spaulding's Lectures on the Second Coming of Christ —37 1-2 cts.
5. Litch's Address to the clergy on the Second Advent.—18 3 4 cts.
6. Miller on the true inheritance of the saints, and the twelve hundred and sixty days of Daniel and John.—12 1-2 cts.
7. Fitch's Letter, on the Advent in 1843.—12 1-2 cts.
8. The present Crisis, by Rev. John Hooper, of England.—10 cts.
9. Miller on the cleansing of the sanctuary.—6 cts.
10 Letter to every body, by an English author, "Behold I come quickly."—6 cts.
11. Refutation of "Dowling's Reply to Miller," by J. Litch.—15 cts.
12. The "Midnight Cry." By L. D. Fleming. 12 1-2.
13. Miller's Review of Dimnick's discourse, "*The End Not Yet*."—10 cts.
14. Miller on the Typical Sabbaths and great Jubilee. 10 cts.
15. The glory of God in the Earth. By C. Fitch.—10 cts.
16. A Wonderful and Horrible Thing. By Charles Fitch. 6 1-4 cts.
17. Cox's Letters on the Second Coming of Christ.—18 3-4 cts.
18. The Appearing and Kingdom of our Lord Jesus Christ. By J. Sabine. 12 1-2 cts.
19. Prophetic Expositions. By J. Litch. Vol. I.—31 cts.
20. " " " Vol II.—37 1-2 cts.
21. The Kingdom of God. By Wm. Miller.—6 1-4 cts.

This Library will be enlarged from time to time, by the addition of new works.

For Sale at 36 Park Row.

SECOND ADVENT BOOK DEPOSITORY IN NEW YORK.

The subscriber has opened a room at *the Brick Church Chapel, No. 36 Park Row, up stairs*, where he will keep constantly on hand a full supply of all the Second Advent publications, wholesale and retail ; where he is also publishing the "Signs of the Times,"—weekly—(located in Boston,) and "The Midnight Cry,"—daily. Those from the country who may wish to procure publications on this subject, will find a great variety and a full supply at all times at this office. J. V. HIMES.

head wounded to death, and Papal Rome, the deadly wound healed, both “ mixing themselves with the seed of men,” that is, uniting church and state, ecclesiastical and civil, in the government. The stone denotes Christ, the God of heaven; and the mountain the kingdom of God. His breaking the image to pieces, shows that all the kingdoms of this world are to be utterly destroyed and carried away, so that no place can be found for them. And the kingdom of God filling the whole earth, teaches us that the beloved city, the New Jerusalem, will fill the world, and God will dwell with his people on the earth. Read Dan. ii. 37—45. This dream was in the second year of Nebuchadnezzar's reign, *603 B. C. Forty-eight years afterwards*, in the first year of Belshazzar's reign and 555 B. C., Daniel had another dream, yet the same in substance. “ Daniel spake and said, I saw in my vision by night, and behold, the four winds of heaven strove upon the great sea, and four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle's wings; I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon the feet as a man, and a man's heart was given to it. And behold, another beast, a second, like unto a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it; and they said thus unto it, Arise, devour much flesh. After this, I beheld, and lo, another like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads, and dominion was given to it. After this, I saw in the night visions, and behold a fourth beast, dreadful, and terrible, and strong exceedingly, and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it, and it had ten horns. I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld, then, because of the voice of the great words which the horn spake, I beheld, even till the beast was slain, and his body destroyed and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and time. I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.” Daniel vii. 1—14.

This ends Daniel's night vision, except the instruction he received from some one standing by. “ So he told me, and made me know ‘the truth of all this,’ or the interpretation of the things. These great beasts, which are four, are four kings which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the *kingdom forever, even forever and ever.” We see in* this instruction that this vision and Nebuchadnezzar's dream agree in the most prominent parts; the four beasts representing the four kingdoms, and the saints possessing the kingdom, the same as the stone becoming a great mountain and filling the whole earth; “ forever and ever ” shows us that it is an immortal state in everlasting life; “ the saints ” evidently includes all saints, “ for they shall live and reign with him on the earth,” Revelation v. 10, 20. iv. 6. “ Then,” Daniel says, vii. 19, 20, “ I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass, which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell, even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.”

In these verses we learn that the fourth beast would be diverse from the others. This was true of Rome; that kingdom first rose from a small colony of adventurers settled in Italy. Rome, also, had seven different forms of government, while the others had but one. We learn that this kingdom would devour, break in pieces, harass and perplex the people of God, whether Jew or Gentile; that it would be divided into ten kingdoms, and afterwards there would arise another power which would swallow up three of the ten kingdoms. This was all true of the Roman government. In A. D. 476, the Western Empire fell, and was divided into ten kingdoms, by the Goths, Huns, and Vandals,— “ France, Britain, Spain, Portugal, Naples, Tuscany, Austria, Lombardy, Rome, and Ravenna. The three last were absorbed in the territory of Rome,” (*E. Irwin*,) and became the States of the Church, govern*ed by the Papal chair,—the little horn that had eyes* and a mouth that spake very great things, whose look was more stout than his fellows. This description cannot apply to any other power but the church of Rome. “Had eyes,” showing that they made pretence at least to be the household of faith,—“ eyes” meaning faith; and “ mouth that spake very great things,” showing that the church would claim infallibility;” “ whose look would be more stout than his fellows,” showing that he would claim authority over all other churches, or even the kings, the other horns. See Rev. xvii. 18: “And the woman which thou sawest is that great city which reigneth over the kings of the earth.” That the little horn is a part of the fourth kingdom, is evident, for it was to come up among the ten horns which were upon the head of the beast; and there cannot be a shadow of a doubt, even in Scripture itself, but that Rome is meant by this fourth beast; for what power but the Roman will answer the description here and elsewhere given in Daniel? “ I beheld, and the same horn made war with the saints, and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.” Daniel vii. 21, 22.

In these verses we are taught clearly that anti-Christ will prevail over the church of Christ until the first resurrection and the first judgment, when the saints are raised and judged, which utterly destroys the modern idea of a temporal millennium, a thousand years before the dead are raised and judged. This also agrees with the whole tenor of Scripture; as, judgment must first begin at the house of God;” and “ whom he shall destroy with the brightness of his coming;” when the Ancient of days shall come in the clouds of heaven with power and great glory, “ to give reward to his servants, the prophets, and them that fear his name, small and great, and destroy them who destroy the earth,” described next verse, 23. “ Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise; and another shall arise after them, and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times, and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end,” vs. 24—26. In these verses we have the history of the fourth beast, or Roman power, during 1260 years of the close of this kingdom, which I shall, in some future lecture, show is the meaning of time, times, and a half. We have also another clear description of the Papal power: “ He shall speak great words,” &c.—the blasphemies against God, in the pretensions of the Roman clergy to divine power, working of miracles, canonizing departed votaries, changing ordinances and laws of God's house, worshipping saints and images, and performing rites and ceremonies too foolish and ridiculous to be for a moment indulged in, and which any unprejudiced mind cannot for a moment believe to be warranted by divine rule, or example of Christ or his apostles And we are again brought down to the time when the judgment shall sit: “ And the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Most High, whose kingdom is an everlasting kingdom, (not temporal, as some say, or a thousand years, but immortal and eternal,) and all dominions shall serve and obey him.” It is very evident that this verse brings us down to the time when the kingdom of Christ will be complete “ in the greatness of the kingdom.” Every word in Scripture has a meaning, and its own proper meaning, unless used figuratively, and it is then explained by Scripture itself. “ Hitherto is the end of the matter. *As for me Daniel, my cogitations* much troubled me, and my countenance changed in me; but I kept the matter in my heart.”

This ends Daniel's night vision. Two years afterwards, in the year 553 before Christ, Daniel vii., he had another vision in the day-time, at the palace of Shushan, like the one which we have just described, and Nebuchadnezzar's dream.

“ Then I lifted up mine eyes and saw, and behold, there stood before the river a ram which had two horns, and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward, so that no beast might stand before him, *neither was there any that could deliver out of his* hand; but he did according to his will, and became great.” In the 20th verse, the angel Gabriel explains to Daniel what kingdom was represented by the “ ram with two horns,” and says, “ The ram which thou sawest, having two horns, are the kings of Media and Persia.” We see by this that the Chaldean kingdom is left out, for the reason that that kingdom was then crumbling to ruin, and the glory of the Babylonish kingdom had faded; therefore he now begins his vision with the Median and Persian kingdom, and that, too, when at the height of their power and conquests. The higher horn denoted the Persian line of kings, under and following the reign of Cyrus the Persian, son-in-law to Darius the Mede. “ And as I was considering, behold, a he-goat came from the west, on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes.” In the 21st verse the angel says, “ And the rough goat is the king of Grecia; and the great horn that is between his eyes is the first king.” This king was Alexander, that conquered the Persians. He was not the first king of Macedonia, but the first that had all Grecia under *his control and that conquered the world.* “ And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him, and there was none that could deliver the ram out of his hand. Therefore the he-goat waxed very great; and when he was strong, the great horn was broken, and for it came up four notable ones; towards the four winds of heaven.” We have in these verses a plain description of Alexander's life, conquests, death, and division of his kingdom into four parts, towards the four points of heaven—Persia in the east, Syria in the north, Macedon and Europe in the west, Egypt and Africa in the south. And the angel, when he gives Daniel instruction, says, 22d verse, “ Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. Then the vision seems to slide down to the little horn. “ And out of one of them (that is, out of Europe) came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down, and a host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground, and it practised and prospered.” Two or three things in the above description clearly show that, by the little horn, in this passage, we are to understand the Roman power, viz., its conquering to the south, and east, and pleasant lands, stamping on the host, magnifying himself against Christ, and destroying Jerusalem, the place of his sanctuary, and his practising and prospering. All this description agrees with the history of Rome, and cannot apply to Antiochus, as some writers have supposed. But let us see what Gabriel says, vs. 23: “And in the latter time of their kingdom, (that is, the four kingdoms, (when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up, and his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and the holy people. And through his policy, also, he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes; but he shall be broken without hand. And the vision of the evening (in the first year of Belshazzar, Daniel vii.,) and the *morning* (in the third year of Belshazzar, Daniel viii.) which was told, is true; wherefore shut thou up the vision, for it shall be for many days." How many days? Our text answers, "Unto two thousand three hundred days; then shall the sanctuary be cleansed. And it came to pass, when I, even I, Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called and said, Gabriel, make this man to understand the vision. So he came near where I stood, and when he came, I was afraid, and fell upon my face; but he said unto me, Understand, O son of man, for at the time of the end shall be the vision. Now, as he was speaking with me, I was in a deep sleep on my face toward the ground; but he touched me, and set me upright. And he said, Behold, I will make thee know what shall be in the last end of the indignation; for at the time appointed the end shall be."

Then comes the instruction of Gabriel, which we have before given.

III. *The time or length of the vision*—the 2,300 days.

What must we understand by *days?* In the prophecy of Daniel it is invariably to be reckoned years; for God hath so ordered the prophets to reckon days. Numb. xiv. 34, "After the number of days in which ye searched the land, even forty days, each day for a year, shall you bear your iniquities, even forty years." Ezek. iv. 5, 6, "For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days; so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days; I have appointed thee each day for a year." In these passages we prove the command of God. We will also show that it was so called in the days of Jacob, when he served for Rachel, Gen. xxix. 27: "Fulfil her week (seven days) and we will give thee this also, for the service which thou shalt serve with me yet other seven years."

Nothing now remains to make it certain that our vision is to be so understood, but to prove that Daniel has followed this rule. This we will do, if your patience will hold out, and God permit.

Now turn your attention to the ninth chapter of Daniel, and you will there learn that fifteen years after Daniel had his last vision, and sixty-five years after Daniel explained Nebuchadnezzar's dream, 538 years B. C., Daniel set his face unto the Lord God by supplication and prayer; and by confession of his own sins, and the sins of the people of Israel, he sought God for mercy, for himself and all Israel. And while he was speaking and praying, as he tells us, Daniel ix. 21, "Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in *the vision* at the beginning, Daniel viii. 16, 17, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplication the commandment came forth, and I am come to show thee; for thou art greatly beloved; therefore understand the matter, and consider *the vision*. Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up *the vision* and prophecy, and to anoint the Most Holy. Know, therefore, and understand, that from the going forth of the commandment to restore and build Jerusalem unto the Messiah, the Prince, shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week, (or last half, as it might have been rendered,) he shall cause the sacrifice and the oblation to cease, and for the overspreading of abomination, he shall make it desolate, even until the consummation, and that determined *should be poured upon the desolate*."

What do we learn from the above passage? We learn our duty in prayer, and God's goodness in answering. We learn that the angel Gabriel was sent to instruct Daniel, and make him understand *the vision*. You may inquire what vision? I answer, The one Daniel had in the beginning, for he has had no other. We also learn that seventy weeks, which is 490 days, (or years, as we shall show,) from the going forth of a certain decree to build the streets and walls of Jerusalem in troublous times, to the crucifixion of the Messiah, should be accomplished. We also learn that this seventy weeks is divided into three parts; seven weeks being employed in building the streets and walls in troublous times, which is forty-nine years; sixty-two weeks, or four hundred and thirty-four years to the preaching of John in the wilderness; which two, put together, make sixty-nine weeks, or four hundred and eighty-three years; and one week the gospel was preached—John three and a half years, and Christ three and a half years,—which makes the seventy weeks, or four hundred and ninety years; which, when accomplished, would seal up the vision, and make the prophecy true. We also learn that, after the crucifixion of Christ, the Romans would come and destroy the city and sanctuary, and that wars will not cease until the consummation or end of the world. "All that may be true," says the objector; "but where have you proved that the seventy weeks were four hundred and ninety years?" I agree I have not yet proved it, but will now do it.

We shall again turn your attention to the Bible. Look at Ezra vii. 11—13: "Now this is the copy of the letter that the king, Artaxerxes, gave unto Ezra, the priest, the scribe, a scribe of the law of God; perfect peace, and at such a time. I make a decree that all they of the people of Israel, and of his priests and Levites in my realm, which are minded of their own free will to go up to Jerusalem, go with thee." This is the decree given when the walls of Jerusalem were built in troublous times. See, also, Neh. iv. 17—23; Ezra and Nehemiah being contemporary, see Neh. viii. 1. The decree to Ezra was given in the seventh year of Artaxerxes' reign, Ezra vii. 7, and that to Nehemiah in the twentieth year, Neh. ii. 1. Let any one examine the chronology, as given by Rollin or Josephus, from the seventh year of Artaxerxes to the twenty-second year of Tiberius Cæsar, which was the year our Lord was crucified, and he will find it was four hundred and ninety years. The Bible chronology says that Ezra started to go up to Jerusalem on the 12th day of the first month, (see Ezra viii. 31,) 457 years before the birth of Christ; he being 33 when he died, added to 457, will make 490 years. Three of the evangelists tell us he was betrayed two days before the feast of the passover, and of course was the same day crucified. The passover was always kept on the 14th day of the first month forever, and Christ being crucified two days before, would make it on the 12th day, 490 years from the time Ezra left the river Ahava to go unto Jerusalem.

If this calculation is correct,—and I think no one can doubt it,—then the seventy weeks was fulfilled to a day when our Savior suffered on the cross. Is not the seventy weeks fairly proved to have been fulfilled by years, and does not this prove that our vision and the 2300 days ought to be so reckoned? Yes, if these seventy weeks are a part of *the vision*. Does not the angel say plainly, I have come to show thee; therefore understand the matter, and consider the vision? Yes. Well, what can a man ask for more than plain, positive testimony, and a cloud of circumstances agreeing with it?

But one thing still remains to be proved. When did the 2300 years begin? Did it begin with Nebuchadnezzar's dream? No. For if it had, it must have been fulfilled in the year A. D. 1697. Well, then, did it begin when the angel Gabriel came to instruct Daniel into the seventy weeks? No; for if then, it would have been finished in the year A. D. 1762. Let us begin it where the angel told us, from the going forth of the decree to build the walls of Jerusalem in troublous times, 457 years before Christ: take 457 from 2300, and it will leave A. D. 1843; or take seventy weeks of years, being 490 years, from 2300 years, and it will leave 1810 after Christ's death. Add his life, (because we begin to reckon our time at his birth,) which is 33 years, and we come to the same A. D. 1843.

Now let us examine our subject, and see what we have learned by it thus far. And,

I. We learn that there are two abominations spoken of by Daniel. The first is the Pagan mode of worship, which was performed by the sacrificing of beasts upon *altars, similar to the Jewish rites*, and by which means the nations around Jerusalem drew away many of the Jews into idolatry, and brought down the heavy judgments of God upon idolatrous Israel; and God permitted his people to be led into captivity, and persecuted by the very nations that they, the Jews, had been so fond of copying after in their mode of worship. Therefore were the sanctuary and place of worship at Jerusalem trodden down by Pagan worshippers, and the altars, erected by the command of God, and according to the pattern and form which God had prescribed, were broken down, and more fashionable altars of the heathen erected in their room. Thus were the commands of God disobeyed, his laws perverted, his people enslaved, the sanctuary trodden down, and the temple polluted, until at last God took away the Jewish rites and ceremonies, instituted new forms, new laws, and set up the gospel kingdom in the world.

This, for a season, was kept pure from the worldly sanctuaries and policy of Satan. But Satan, an arch-enemy, found his Pagan abominations could have but little or no effect to draw the followers of Christ into idolatry, for they believed the bloody rites and sacrifices had their fulfilment in Christ. Therefore, in order to carry the war into the Christian camp, he suffers the daily sacrifice abomination to be taken out of the way, and sets up Papacy, which is more congenial to the Christian mode of worship in its outside forms and ceremonies, but retaining all the hateful qualities of the former. He persuades them to erect images to some or all of the dear apostles; and even to Christ, and Mary, the "Mother of God." He then flatters them that the church is infallible. (Here was a strong cord by which he could punish all disputers.) He likewise gives them the keys of heaven, (or Peter, as they call it.) This will secure all authority. He then clothes them with power to make laws, and to dispense with those which God had made. This capped the climax. In this he would fasten many thousands who might protest against some of his more vile abominations; yet habit and custom might secure them to a willing obedience to his laws, and to a total neglect of the laws of God. This was Satan's masterpiece; and, as Daniel says, "he would think to change times and laws, and they should be given into his hand for a time, times and an half; but they shall take away his dominion to consume and destroy it unto the end." Therefore, when this last abomination of desolation shall be taken away, then shall the sanctuary be cleansed.

II. We learn that the vision which Daniel saw was revealed at three separate times—1st. In Nebuchadnezzar's dream, which carried us down through four great kingdoms, until they should all be swept away like the chaff of the summer threshing-floor before the wind, and no place found for them, and the glorious and everlasting kingdom of Christ fill the whole earth. The next vision Daniel saw was similar to this; he saw four great beasts, representing four great kingdoms, as before; and he saw the fourth beast to be diverse from all the others, dreadful and terrible, and exceedingly strong; he had great iron teeth, and nails of brass, which devoured, brake in pieces, and stamped the people of God and the whole earth under foot. This beast contained the two abominations which we have before spoken of, the last under the figure of a little horn; he saw until all these thrones were cast down, till the little horn was destroyed, and his body given to the burning flame. Daniel saw until the Ancient of days did sit. The Son of man came in the clouds of heaven, and came to the Ancient of days. He saw thousand thousands ministering unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened. He saw the dominion, and glory, and kingdom given to the Son of man, and to the people of the saints of the Most High, whose kingdom is an everlasting kingdom. In the third vision, which Daniel has coupled with the former, by saying that it was after (or like) the one which appeared unto him at the first, he saw the three last kingdoms; gave a particular description of the two first, even naming them—the Medes and Persians and the Grecian. He then gives a short account of the little horn, (having given a more general view of the fourth kingdom in the other vision,) how he would cast down the host of heaven, and the stars, and stamp upon them; also that he would magnify himself against the Prince of the host, Jesus Christ, and cast down the place of his sanctuary, and practise and prosper, but shall be broken without hands; showing that the stone cut out without hand should break him to pieces. Daniel, then, in the 26th verse, couples the two visions, the one in the evening, 7th chapter, and the one in the *morning*, 8th chapter, and says, "The vision of the evening and morning, which was told, is true."

III. We learn that this vision is two thousand three hundred days long; that days are to be reckoned years—1st, By the command of God; 2d By, the example of Jacob; and 3d, By the fulfilment of the seventy weeks of this vision, at the crucifixion of the

THE MIDNIGHT CRY!

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"Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. DAILY—NO. 36 PARK-ROW. PRICE TWO CENTS.

THE MIDNIGHT CRY.

For the Midnight Cry.

Foreboded Infidelity of fixing the Time, not real.

MR. EDITOR,—Although not myself of the number of those who fix the year of the second advent, there are several difficulties, in my view, with the now very common notion that Mr. Miller's proclamation of its coming in 1843, will produce a vast amount of the mischief of infidelity in the passing by of that time, without the coming of the event.

1. It is difficult to see how it can be *known*, as a certainty, that Christ will *not* come in 1843, since the foretold *signs* of his coming, are so far fulfilled before our eyes, that for aught we can know, they may be finished, every one of them, in that very year, when, of course, that great day must come, even if Mr. Miller's chronological proof be considered as wholly unfounded. And should the end then come, infidels themselves must, of course, all renounce their infidelity forever, instead of Mr. Miller having *made* them infidels, by preaching the Lord's coming in that year.

2. It is difficult to see, even if 1843 should not bring the advent, how Mr. Miller's preaching it at hand, and as nigh as 1843, should naturally *make men infidels*. When Christ and the apostles preached this kingdom at hand, it always tended to make believers of infidels, rather than infidels of believers. And thus far, as it has proved, Mr. Miller's preaching Christ's coming near, and so near as precisely in 1843, has been the means, *not* of turning believers away from the faith of Christ; but of turning many unbelievers and some professed infidels *to* this faith, in those places where churches and pastors have co-operated with him in his preaching repentance and Christ's coming in 1843, for the promotion of revivals. And if I do not greatly mistake, our revivals quite generally of late, have been more or less promoted by sinners being made to tremble like Felix, from hearing this same midnight cry, and being afterwards converted at protracted meetings, where, perhaps, they heard nothing at all of Christ's coming and kingdom at hand. And will not revivals now continue to be thus more and more promoted till the great day itself shall come? And if so, where is the infidelity of this midnight cry?

But suppose, after all, that Mr. Miller should be proved mistaken in his fixing the precise year of Christ's near coming; why should this make men infidels any more than other public men's religious mistakes should do it, after such mistakes are publicly proved? But who are the present characters to *become* infidels, should Mr. Miller prove to be thus mistaken? Surely, those truly converted to Christ by his preaching this doctrine, are not the persons, nor others who give heed to his preaching, in looking for the advent at hand, while they remember his strong proofs of its near coming, aside from his argument in fixing the time; for to be consistent, they must continue to do, as he says he must, and that is, look for it till it comes, if it come not by 1843. Thus he and they must do, in such a case; because, if his chronological proof should fail, his abundant proof from foretold signs now fulfilled, can never fail to show the advent specially "nigh at hand," till as the lightning, it shall burst upon us.

And why should any, disbelieving in the Lord's coming in 1843, turn infidels in seeing their own unbelief verified in his not coming, at that time? And though many should profess to be made infidels by Mr. Miller's preaching this doctrine, as probably they will, should this period pass without the Lord's coming, the question must arise, were they not every one of them, real infidels in heart before, instead of being thus made infidels by Mr. Miller's miscalculation? And had they not kept their infidelity hypocritically concealed, with actual intent to make use of this pretext to justify the otherwise unpopular avowal of their infidel sentiments? And were they not tempted and strengthened in so doing, by the many popular predictions of Mr. Miller's *opponents*, that they *would* naturally do so, in case of his mistake in the one point of fixing the time at 1843, rather than being thus tempted in their being awakened by him to fear the coming of the great day, sooner than others have taught? It is known to those most acquainted with the many mobs in our cities of late years, which have arisen to suppress the propagation of certain offensive truths, that they have uniformly been instigated, *not* by the quiet preaching of such truths, but by the given *signal*, of popular opponents in uniting their public predictions that such mobs *would* arise to put down such offensive doctrines, should their abettors persist in propagating them.

3. It is difficult to see how such professions of infidelity can be very *mischievous*, should they be numerous, in the passing of 1843 without its bringing the advent. And might not such professions be favorable rather than mischievous to the cause of Christ? In all former ages, as it is understood, the infidel opponents of the Church of God, have been most successful in their mischievous designs when most flattering and hypocritical, and when thus pretending kindly and honestly to unite their labors with the church in supporting her institutions, as when Sanballat and Tobiah offered their ungodly assistance to Zerubbabel in building the Lord's house; to whom he replied, "Ye have nothing to do with us to build an house unto our God." We are also taught of the Lord, that better, not worse times shall come, when this union of the church with infidelity shall be broken up, or when we "shall discern between the righteous and the wicked, between him that serveth God, and him that serveth him not." The church are also now commanded to come out from among them and be separate, and surely if her members will not do this, it will be for their good to let her professed, but infidel friends, come out from her, in the open profession of their true character, even should they martyr her members by thousands; for this would but verify the long standing maxim, that "the blood of the martyrs is the seed of the church."

HENRY JONES.

New York, Dec. 2, 1842.

LETTER FROM H. V. TEAL.

BROTHER FLEMING,—Agreeably to your request, I write to let you know what the Lord is doing for the people in this place. I commenced by lecturing on the coming of Christ next year. By the time I got through with proof on the time, sinners trembled, and cried for mercy. A number are rejoicing in Christ already, and many are under deep and powerful awakening.—Last night the power of God's truth and his Spirit was manifested to a great degree. Many were crying for mercy at once. The doctrine has many opposers here, yet some are like the noble Bereans; they *will* search the Scriptures for themselves. Every time I look at the arguments of the opposition, and compare them with the word of God, the more I am confirmed in the belief that Christ will come next year. O what a dreadful day that will be for those professors of religion, "who come not to the help of the Lord against the mighty." Judges 5: 23. Yours, &c.,

—— ——.

Hope, N. Y., Nov. 28, 1842.

For the Midnight Cry.

"The end of all things is at hand; be ye therefore sober, and watch unto prayer." I Pet. iv. 7.

The end is at hand! sinner, how is thy soul?
  Examine the ground of thy hopes for that day.
The Angel is waiting thy name to enrol
  In the great Book of Life—Oh, make no delay!

The end is at hand!—it hasteth!—O fly!—
  Seek shelter in Jesus, the Rock cleft for thee;
There's none other name, be it ever so high,
  Whereby there's salvation for you or for me.

The end is at hand!—too long, O too long,
  Thou'st slighted thy Saviour, insulted thy God;
And oft thou hast chanted the false syren song—
  'Tis all peace and safety in this pleasant road.

The end is at hand!—O Christian! take care
  That day do not find thee asleep at thy post;
Be faithful, be vigilant, watch unto prayer—
  Up! up! and be doing!—let no time be lost!

Williamsburgh, L. I. L. N. C.

A Roman Catholic Protracted Meeting.

BURNING OF BIBLES BY HUNDREDS!

"The same HORN prevailed, until the Ancient of Days came."

A letter from a gentleman in Chazy, CLINTON COUNTY, NEW YORK, dated 28th Nov., says:

"We had a sort of auto-de-fe at the Carbo—a village in the township of Champlain—a short time since. The Roman Catholics had a protracted meeting, and during its progress they called in all the Protestant Bibles, which had been distributed and purchased among them (except some few who would not give them up) and made a public bonfire of them. It was said by those who witnessed it, that the number thus burned was between two and three hundred. Efforts were made to purchase them, but to no effect. We have had public meetings both here and in Champlain, to give some expression of sentiment in regard to the wicked outrage."
—*Journal of Commerce.*

THE MIDNIGHT CRY.

TUESDAY, DECEMBER 6, 1842.

Meeting this Evening.

Those who wish to unite in the glorious work of giving timely alarm to a slumbering world, are requested to meet at this office, at seven o'clock this evening, for mutual consultation and more complete organization.

Lectures.

Brother J. V. Himes will lecture (to-morrow,) Wednesday evening at Newark. On Thanksgiving day, at the corner of Catharine and Madison streets, at half past ten A. M.,—half past two, P. M., and seven o'clock in the evening.

Lying and Deceptive Prints.

There is scarcely a public print in the land, that has said anything in relation to our movements, but have either published *downright falsehoods*, or such caricatures of both our sentiments and actions, as to give anything but the truth to the public. In this way, the common people are deceived by those who have the direction of the public mind. The political papers manufacture, and the religious copy and endorse, and vice versa.

We here give one example. It is from the "New Haven Palladium," the editor of which stands high in that community for *truth* and *moral integrity:*

> "FATHER MILLER.—From what we hear, we presume Father Miller does not make a very strong impression in this city. New Haven is the place of all others for sifting all sorts of things, and Father Miller has been put to some severe tests, and it is said has been several times 'completely cornered.' In the Theological Chamber of the College, we learn that he had a discussion with the theological students, in the presence of the Rev. Dr. Taylor, who refused to take any part in it, preferring to let 'the *boys*' try their hand, and it is said they were quite troublesome to the old gentleman. His friends, however, maintain that he 'gives as good as is sent,' and say that he sticks to the Bible throughout his argument."

This came out while we were in New Haven. We saw the editor, and assured him there was no truth in the article; but that it gave a false impression, and that it would be published all over the country to prejudice the people against us. He assured us he meant to state the truth, and had only published what he heard from others. The next day he made some correction, but no paper has published *that*, nor will they; but the former article, (as quoted above,) has been published in the length and breadth of the land, in both the religious and secular papers. Among these we find the "New York Observer" giving it a prominent place, for the edification of its hundred thousand readers, in the old and new world.

What, we ask, would be the feelings of the thousands who patronize these prints, if they knew the facts in the case, which we now give to a deceived public.

1. Our congregations consisted of from two to three thousand persons on every evening for a week. The interest was very great, and a very strong impression was made upon the greater portion who heard, many of whom were made converts to the faith. So much for "Father Miller's" influence or "impression."

2. Mr. Miller did not visit either of the colleges, or the College Chambers; neither did he see Dr. Taylor, or any of the Professors. We understood that the Professors advised the students to stay away from the lectures. So much for that statement.

3. The wonderful victory of the "boys!" The facts are these. We appointed a Bible class for each forenoon during the week. All interested in the subject were invited to attend. Among others some of the students came in. Without any unkind feelings toward them, we are constrained to say, that if they ever knew anything about the subjects on which they attempted to speak, they must have forgotten it on their way from college to the chapel. We could hardly credit our own ears to hear some of them talk, who were going to overthrow the *theory in five minutes.* Some of these found before we left, that we knew something of the king's English, much to their mortification, if we did not know Hebrew, Greek and Latin.

But, besides the few students who opposed, we wish to say a word in behalf of the many who attended the lectures, and candidly heard Mr. Miller through. These were "noble Bereans," indeed. Some of them have embraced the faith, and others are deeply impressed, as they told us, with the *reasons* given for it.

In conclusion, we wish to express our sincere thanks to ☞ ALL THOSE EDITORS AND PUBLISHERS who have published the truth to the world, relating to our principles and movements. We hope the people will patronize them as they deserve.

Rev. John Dowling of Providence, R. I.

It appears that a report has lately been put in circulation, that Mr. Miller and his friends have started a story, stating that Mr. Dowling has expressed regrets in reference to the publication of his "Reply to Miller." This report has so agitated the friends of Mr. D., that they have written to him on the subject, and the following reply will show into what trouble this wicked report has thrown the Rev. gentleman.

From the Baptist Advocate.

MILLERISM—DOWLING'S REPLY—FALSE REPORT.

PROVIDENCE, R. I., Nov. 26, 1842.

DEAR BROTHER WYCKOFF,—Within two days I have received from your city two different communications, one from a highly esteemed city pastor, the other from an intelligent layman, informing me that Mr. Miller's friends have industriously circulated a report that I had said that if I had not already published my work in reply to Wm. Miller, that I would not do it, and that I had *changed my views, and now perceive the fallacy of my own arguments.*

In the letter from the clergyman, he remarks: "Now one object of my writing to you is, to inform you of this, and to be authorized to contradict this report, for I certainly do not think your arguments fallacious, even if you do."

Now, my dear brother Wyckoff, I wish you to inform your numerous readers, that such a report, wherever it originated, is wholly *untrue.*

In the letter from the layman, he remarks: "I had an interview with Mr. Miller, a short time since, and heard the remark made by one of his friends, in his presence, that Mr. Dowling regretted he had given his work to the world."

So far am I from entertaining the least regret on this subject, my only sorrow is, that I did not publish a number large enough to scatter my work broadcast through the land, and thus render it a more effectual antidote than it has proved to be, on account of the limited number published, to obstruct one of the most pernicious of the many delusions with which the present age is cursed. With the exception of a dozen or two copies at your office in Nassau street, the edition has long been sold.

I have only to say, that I shall leave others to judge of the motives which prompted the circulation of the above untruth by the friends of Mr. Miller, and to add that it has not a shadow of foundation; that I hereby endorse every word and syllable in my work; that additional reflection has only increased my conviction of the truth of the views I have there presented, and of the utter absurdity of Mr. Miller's system, and especially of his explanation of the eighth chapter of Daniel, which is the foundation of the whole. Previous to this article, I have never published a word of reply, since the publication of my work, to the wholesale abuse and low contemptible slang which has been poured out upon me, both from the pulpit and the press, by this *meek-spirited* modern prophet, and his deluded adherents. My reason has been, that his language has been too low and abusive for the notice of a gentleman or a Christian.

JOHN DOWLING,
Pastor of Pine st. Church, Providence, R. I.

P. S.—Will the Evangelist, Observer, Christian Watchman, and other religious papers, please copy the above?

Now, the facts in the case are, we had never heard such a report, till brought to us by the friends of Mr. D.; and if we had, we should have had no confidence in it whatever. Mr. Dowling is the last man we should expect to do such a thing. Or, if under any circumstances he *should* do so, the first thing we should look for, would be an *humble confession* to Mr. Miller and the public, for the misrepresentation he has made—but although it has been stated and proved, he has never been the man to correct it. He has quoted a passage of Scripture, viz. Dan. ix. 21, and put it into Mr. Miller's mouth, as one on which Mr. M. lays great stress, whereas the passage on which Mr. Miller lays his stress, is verse 23—"Consider the vision." Could Mr. D. have made this misrepresentation ignorantly? If so, why has he not corrected the wrong?

We learn that efforts are making to publish a second edition of Mr. D.'s book. If it be done, we really hope if the Rev. gentleman wishes to stand in the Judgment of the great day, he will correct the mis-statement he has made and published to the world. We also hope, if he publishes a second edition, *it will be read,* as we are confident it will have a tendency to wake up an interest on this all-absorbing theme—and that none can read it, in connection with Mr. Litch's Review of it, without being favorably affected for the truth.

We now call on the writers of *both* these "two different communications" to give the names of "Mr. Miller's friends" who have circulated this report, for we can but regard it as a slander.

"Behold, I make all things new."

What, *all* things new? Yes, *all* things. Glory to God, for the "exceeding great and precious promises" contained in His word. But *what* are the "*all things*" which are to be made new? There is to be a "new heaven and a new earth," for, the first heaven and the first earth will pass away. There is to be no more *sorrow*, nor *pain*, nor *crying*, for these are *present* things, and have existed since the day of Adam's transgression, and are, therefore, *old* things, destined to pass away and be forgotten with the old earth, and never again "come into mind." There will be no more tears, for "God himself will wipe all tears from off all faces." This will be something *new* truly. The earth full of inhabitants, but no one among all the vast population will ever be known to shed a tear! But, again, no inhabitant of that land will ever say, "I am *sick.*" How unlike the present day! Drugs and medicines, all and singular, and in all their multiplied combinations, with all the countless host of *specifics* for "every ill that flesh is heir to," and all the vain pretenders to medical science who administer them, will be utterly unknown. The three great *professions* which now feed and fatten upon the calamities, physical and mental, of the human race, will be superseded by the one GREAT PHYSICIAN, who is the saving health of his people—whose favor is life, and whose loving kindness is better than life. But, there will be no more *death!* That unrelenting tyrant has held universal and triumphant sway over all mankind for nearly six thousand years. Every man that hath been born of woman, and come into this world of sorrow, after struggling a brief period amidst its trials and troubles, has been pressed down by the heavy hand of *death* into the *grave!* The grave, the grave hath swallowed up all flesh! None have been exempt from it. It has opened wide its mouth to devour greedily the victims which death has furnished it, and these have been *all the living!* But in the day when all things shall be made new, death itself shall die! Death will be swallowed up of life! The voice of mourning will no more be heard, and sorrow and sighing shall flee away!

"*How bright the vision! oh, how long*
Shall this glad hour delay!"

But the saints will have *new bodies*, incorruptible bodies, spiritual bodies. These vile bodies which we now have will be changed and fashioned like Christ's glorious body. Then "we shall be like him, for we shall see him as he is!" "Behold, what manner of love hath the Father bestowed upon us, that we should be called the sons of God!" "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" "Thanks be unto God for his unspeakable gift." "The *gift* of God is eternal life."

THE MIDNIGHT CRY

Is published every afternoon at 36 Park Row, up stairs, by J. V. Himes, assisted by L. D. Fleming, and N. Southard. All letters and communications for the Midnight Cry should be directed to J. V. Himes, New York City, POST PAID.

Messiah. We learn by the instruction of Gabriel that the seventy weeks were a part of *the vision*, and that Daniel was commanded to begin the seventy weeks at the going forth of the decree to build the streets and walls of Jerusalem in troublous times; that this decree, given to Ezra, was exactly 490 years, to a day, before the crucifixion of Christ; and that there is no account, by the Bible or any historian, that there was ever any other decree to build the streets or walls of Jerusalem. We think the proof is strong, that *the vision* of Daniel begins 457 years before Christ; take which from 2300, leaves 1843 after Christ, when *the vision* must be finished. But the objector may say, "Perhaps your vision does not begin with the seventy weeks." Let me ask two or three questions. Does not the angel say to Daniel, ix. 23. "Therefore understand the matter, and consider *the vision*?" "Yes." Does not the angel then go on and give his instruction concerning the seventy weeks? "Yes." Do you believe the Bible is true? "We do." Then if the Bible is true, Daniel's seventy weeks are a part of *the vision*, and 490 years were accomplished when the Messiah was cut off, and not for himself. Then 1810 years afterwards *the vision* is completed; and we now live about 1803 years after; of course it must have begun within seven years of that date. But it is very reasonable to suppose it began with the seventy weeks; for the angel said it would establish *the vision*, that is, make it sure; for if the seventy weeks were exactly fulfilled at the death of Christ, then would the remainder be in 1810 years after, which would be fulfilled A. D. 1843, as we have before shown.

And now, my dear hearer, are you prepared for this great and important event? Are you ready for the judgment to set, and the books to be opened? Let this subject sink deep into your hearts; let it follow you to your bed-chambers, to your fields, or your shops. Not one jot or tittle of the word of God shall fail. If he has spoken, it will come, however inconsistent it may look to us. Be admonished, then, and see to it that you are prepared. Compare *the vision* with the history of the kingdom, and where can you find a failure? Not one. Then, surely, here is evidence strong that the remainder will be accomplished in its time, and that time but seven years. Think, sinner, how good God is to give you notice, and prove it a thousand fold. Remember the old world; they thought Noah was a maniac; but the flood came, and they were reserved in chains of darkness unto the judgment of the great day. Remember the cities of the plain. Lot was unto them like one that mocked; but the same day God rained fire and brimstone upon them, and they are suffering the vengeance of eternal fire. Be warned, then; fly to the ark, Christ Jesus, before the gate is shut; escape to the mountain of the house of the Lord, before the Lord shall rise up to the prey, and you be driven away in your wickedness. *Amen.*

LECTURE IV.

DANIEL ix. 24.

Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.

OUR text is one of the many found in the word of God, which prove the authenticity of the Scriptures, give us a powerful weapon against Judaizing teachers, and meet the Infidel on his own ground—the history of the world.

It sets a seal to prophecy that it is true, and shows that the prophets were inspired.

It gives incontestible evidence against the Jew, and proves that Jesus of Nazareth was the true Messiah.

It unlocks the wonderful vision of Daniel's four kingdoms; also the vision of the ram, the he-goat, and the little horn.

It brings to view the great blessings of the sacrifice of Jesus Christ, reveals the exact time of its accomplishment, and shows the source of the gospel, proclaiming good news to lost man, even in anticipation of that important era when the Gentiles should be fellow-heirs with the Jews in faith.

It establishes the wavering, and gives hope and confidence to the tried and tempted child of God, that he will fulfil all his promises, according to the letter and spirit of his word.

This text furnished Simeon, Anna, Nathaniel, and others, with a strong faith that they should see the consolation of Israel.

By this text the high priest convinced the council of the necessity of putting to death Jesus. "Then gathered the chief priests and Pharisees a council, and said, What do we? for this man doth many miracles. If we let him thus alone, all men will believe on him; and the Romans will come and take away both our place and nation."

"And one of them, named Caiphas, being high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this spake he not himself, (not his own prophecy;) but, being high priest that year, he prophesied (from Daniel's seventy weeks; for there is not another prophecy in the Old Testament which shows what year Christ should suffer) that Jesus should die for that nation; and not for that nation only, but that, also, he should gather together in one the children of God, that were scattered abroad," John xi. 47—53.

The high priest argues that Jesus must die for the people.

The seventy weeks show that the Messiah must be cut off at the close of the last week, and not for himself. Also Peter had occasion to say in his epistle, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you, searching what, or what manner of time, the spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ and the glory that should follow," 1 Peter i. 10, 11.

Where was the exact time of Christ's sufferings prophesied of but in Daniel's seventy weeks? Again; to this Christ alludes when he says, "My time is not yet fully come;" and, "Then they sought to take him, but no man laid hands on him, because his hour was not yet come:" that is, the seventy weeks were not yet fulfilled, John vii. 8, 30. Mark tells us, xiv. 41, "The hour is come; behold, the Son of man is betrayed into the hands of sinners."

The seventy weeks were now being fulfilled. And then, at last, when Jesus had completed his work, when the fulness of time had come, he finished transgression, and made an end of sin: he then cried, "It is finished, and gave up the ghost." The seventy weeks ended, our text was fulfilled; Christ had now become the end of the law for righteousness, to every one that believeth; he that knew no sin had become sin for us, and Death had struck his last blow that he would ever be able to give the Son of God. Daniel's vision is now made sure—the Messiah cut off, the time proved true, as given by the prophet Daniel.

Now, ye infidels, can this be priestcraft? And, ye Judaizing teachers, is not this the Christ? Why look ye for another?

I shall now take up the text in the following manner:

I. I shall show what is to be done in seventy weeks.

II. When the seventy weeks began, and when they ended.

I. The text tells us, "*Seventy weeks are determined upon thy people, and upon thy holy city;*" that is, upon the Jews, who then were the people of Daniel, and also in Jerusalem, which then was called the "holy city." The first question which would naturally arise in the mind, would be, What for to do? The text and its context must tell us.

1st. "*To finish the transgression.*" When was transgression finished? I answer, At the death of Christ. See Heb. ix. 15, "And for this cause he is the Mediator of the new testament, that by means of *death*, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Isaiah liii. 8, "For he was cut off out of the land of the living; for the transgression of my people was he stricken."

2d. "*And to make an end of sins.*" This was also performed at his death. See Heb. ix. 26, "But now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself." And 1 John iii. 5, "Ye know that he (Christ) was manifested to take away our sins."

3d. "*And to make reconciliation for iniquity.*" Was this also performed at his death? Yes. See Col. i. 20, "And having made peace through the blood of his cross, by him to reconcile all things to himself." Heb. ii. 17, "Wherefore in all things it behooved him to be made like unto his brethren; that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people."

4th. "*And to bring in everlasting righteousness.*" "This must be by Christ's obedience," says the objector, "and cannot be at his death." Not so fast, dear sir; let us hear the testimony. Romans v. 21, "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord." And, "By the obedience of one shall many be made righteous." Again, see Phil. ii. 8, "And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." Paul says, "I do not frustrate the grace of God; for if righteousness came by the law, then Christ is dead in vain;" evidently showing, that by Christ's obedience unto death he brought in everlasting righteousness.

5th. "*To seal up the vision and prophecy.*" What does "to seal up" mean? I answer, It means to make *sure, certain, unalterable.* Consult Esther iii. 12, viii. 8. Solomon says, "Set me as a *seal* upon thine heart, as a *seal* upon thine arm;" that is, make me *sure* in thy love, and *certain* by thy power. John says, "He that hath received his testimony hath set to his *seal* that God is true," John iii. 33. Paul to Rome, xv. 28, "When I have performed this, and *sealed* to them this fruit;" that is, made *sure* the contributions. Again, to Timothy, 2 Epistle, ii. 19, "Nevertheless, the foundation of God standeth *sure*, having this *seal*, The Lord knoweth them that are his." Therefore the death of Christ would make Daniel's vision sure; for if a part of the vision should be exactly fulfilled, as to time and manner, then the remainder of the vision would be accomplished in manner and time, as literally as the seventy weeks had been.

6th. "*And anoint the Most Holy.*" The Most Holy, in this passage, must mean Christ; for no human being can, or ought to claim this appellation, save him whom God hath anointed to be a Savior in Israel, and a King in Zion. See Acts x. 38, "How God anointed Jesus of Nazareth with the Holy Ghost and with power." Also, Acts iv. 27, "For of a truth against thy holy child Jesus, whom thou hast *anointed*, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." Heb. i. 9, "Therefore God, even thy God, hath *anointed* thee with the oil of gladness above thy fellows."

It will next be requisite to inquire, When was Christ anointed?

I answer, When the Holy Ghost descended upon him, and when he was endued with power from on high to work miracles. See Isa. lxi. 1, "The Spirit of the Lord God is upon me; because the Lord hath *anointed* me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

After Christ was baptized by John, and after being tempted of the devil forty days in the wilderness, he went in the spirit into Galilee, and on the Sabbath day he went into the synagogue, as his custom was, and he stood up to read. They gave him the book of Isaiah. When he opened the book he found the passage which I have just quoted. After reading it he shut up the book and sat down. He then began to say unto them, "This day is this scripture fulfilled in your ears," Luke iv. 1—21. This passage plainly proves that Christ was anointed on or before this day.

Other things were to be done in the seventy weeks, such as, the cutting off of the Messiah, but not for himself. This can mean nothing less than the crucifixion of Christ. See Luke xxiv. 26, 46, "Ought not Christ to have suffered these things, and to enter into his glory?" "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day." Rom. v. 6, "For when we were without strength, in due time (or according to the time of seventy weeks) Christ died for us."

"And he (Messiah) shall confirm the covenant with many for one week." What covenant is this to be confirmed? I answer, It cannot be the Jewish covenant, for that was confirmed by Moses many hundred years before Daniel lived. There being but two covenants, it must of necessity be the new covenant, of which Christ is the Mediator; Moses having been the mediator of the old, and Christ afterwards of the new. If these things are so, and the gospel covenant is meant by Daniel, then the time the gospel was preached by John and Christ is here called a week; for Christ himself preached more than seven days. Christ kept three passovers with the Jews after he began his ministry, and before he nailed the ceremonial law to his cross. This is strong evidence that a week is seven years, and that Daniel's 70 weeks are to be understood as meaning 490 years.

Again, "In the midst of the week he should cause the sacrifice and oblation to cease," or, as all Hebrew scholars agree, "In the last half of the week," &c., is the more proper translation; and it is evident that this translation would harmonize with the other parts of the passage, "the sacrifice and oblation to cease."

What sacrifice and offering is this, which the Messiah was to cause to cease? I answer, it must of course be that one offering and sacrifice for sin of which all other offerings and sacrifices were but types. It could not be the Jewish sacrifices and offerings, for two good reasons.

1st. This is but one sacrifice, and the Jews had many. It does not say sacrifices; therefore it cannot mean Jewish sacrifices, nor offerings.

2d reason. The Jewish sacrifices and offerings did not cease in, nor even very nigh, the last half of the week in which the Messiah confirmed the covenant with many; and, even to the present day, they make oblations, if not sacrifices. It must mean that sacrifice and oblation which the Messiah was to make to God for sin, once for all. It must mean that sacrifice which is the antitype of all the legal sacrifices from the days of Abel to the days of the Messiah. Let us hear what Paul says, Heb. vii. 27, "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did *once* when he offered up himself."

See also Heb. x. 11, 12. "And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins; but this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God." Many more passages might be brought to show that all sacrifices and oblations which could take away sin, or in which God the Father could be well pleased, ceased in Christ's one sacrifice and oblation. But I have given enough to satisfy every candid, unprejudiced mind; therefore I shall,

II. Try to prove when the seventy weeks began, and when they ended.

The angel Gabriel tells Daniel, ix. 25, "Know, therefore, and understand, that, from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah, the Prince, shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times."

In this passage we have a plain declaration when the seventy weeks began: "from the going forth of the commandment." But what commandment? we may inquire. I answer, A command that will finally *restore* the Jews from their captivity under which they then were held in bondage; also to prepare the way for them to rebuild their city, repeople the same, and raise up the decayed walls, settle the streets, and cleanse the city of Jerusalem; and these things would be done in troublous times. So much is expressed or implied in the declaration of Gabriel, which I have just quoted.

Who would give the command? is the next question. I answer, It must be a king who had power over the Jews to release and restore them. It must of necessity be a king over the Medes and Persians, or it would not be in agreement with the vision in the 8th chapter of Daniel; for he is expressly told by Gabriel that the ram he saw, and which was the first thing he did see in the vision, were the kings of Media and Persia. And now this same angel Gabriel has come the second time, and tells Daniel, plainly and distinctly, that he has come to make him "understand *the* vision." What vision? The one Daniel had in the beginning, in the 8th chapter. See Daniel ix. 21—23.

Then Gabriel begins his instructions by giving him seventy weeks of the vision, and then shows him, verse 24, when his seventy weeks begin; or, which is the same thing, "*the vision.*" To read and understand the matter thus far, infidelity itself must blush to deny the premises.

Then, if we have settled this question, the next question would be, Which king of Persia, and what commandment? I answer, it must be the fifth king of Persia noted in the Scripture of truth; for the angel Gabriel, the third time he visited Daniel to give him skill and understanding into "*the vision,*" says, "But I will show thee that which is noted in the scripture of truth," Dan. x. 21. This shows that he was instructing Daniel into a vision which he before had seen, and written in the Scriptures. See Dan. vii. 1, "Then he wrote the dream, and told the sum of the matters." Dan. x. 14, "Now I am come to make thee understand what shall befall thy people in the latter days; for yet *the vision* is for many days;" What vision? The one noted in the Scripture of truth, says Gabriel. Then, in Dan. xi. 2, he begins his instruction to him of *the vision*, which he was commanded by the voice between the banks of Ulai to make him understand, by saying, "And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all." This fourth king was the ram pushing, and was the fifth king of Persia, being the fourth from Cyrus, who was then standing up. See Dan. x. 1.

The kings, as Ezra has named them in his 4th chapter and 7th chapter, were, 1st, Cyrus; 2d, Ahasuerus; 3d, Artaxerxes, (the first;) 4th, Darius; 5th, Artaxerxes (Longimanus;) this last being the king who gave a commandment to Ezra to restore all the captive Jews who were willing to go to Jerusalem.

What commandment? is our next question to answer. The decree given by Cyrus (see Ezra i. 1—11) cannot be the decree meant by the angel, for the four following reasons:—

1st. Cyrus was the first king of Persia, and of course cannot be the fifth king, as we have already shown.

2d reason. The decree of Cyrus was two years before the angel gave his last instruction to Daniel, and he would not have spoken of it as being future, if it had already passed: "There shall yet stand up three kings," &c.

3d reason. Cyrus's decree was not given to build Jerusalem, but "the house of God which was at Jerusalem;" neither were the walls built in troublous times, under the decree by Cyrus.

4th reason. This decree by Cyrus was given 536 years before the birth of Christ, or 569 years before his death. Therefore no rules of interpretation given in the Scriptures could possibly show how those things were accomplished in seventy weeks, which Gabriel has shown, in our text and context, were determined to be done. This, then, cannot be the commandment, and harmonize with either Bible or facts.

Again: the decree given by Darius, Ezra vi. 1—14, cannot be the commandment to which the angel alluded, for the same reasons we have shown that Cyrus's decree could not be the one; for this was only a renewal of the former, and this decree was issued 552 years before Christ's death.

The next decree or command of any king of Persia we find in the seventh year of Artaxerxes (Longimanus.) See Ezra vii. 6—28. In this decree we find the last command of any king of Persia to restore the captive Jews. We learn that, in this decree, the king furnished them with money and means to beautify and adorn the temple which had been built by Darius's order a number of years before. We find that the interdict, Ezra iv. 21, in which the Jews were commanded not to build Jerusalem, is now removed by its own limitation "until another commandment be given from me." This decree, therefore, took off this command.

We learn by Ezra's prayer, ix. 9, that Ezra understood that the decree to which we allude did give them the privilege of building, in Judah and Jerusalem, the wall which had been broken down. After Ezra had been high priest and governor in Jerusalem thirteen years, Nehemiah was permitted to go up to assist Ezra in building Jerusalem and repairing the walls; which was done in troublous times, under Nehemiah's administration, which lasted in all 39 years. See Nehemiah, 4th to the 7th chapter. Ezra and Nehemiah both of them having served as governors 49 years.

Here, then, we find the fulfilment of what the angel told Daniel would be done under the command that would begin the seventy weeks, and which is the same thing—"*the vision.*" This decree was given 457 years before Christ: the seventy weeks began; and if they ended at the death of Christ, which we have proved did end them, then the seventy weeks ended after Christ 33 years, making, in all, 490 years, which is 70 weeks of years.

But it is evident that Gabriel has divided the seventy weeks into three parts, and I think clearly explains the use of this division.

"Shall be seven weeks, and threescore and two weeks." Then, as if you should inquire, what is seven weeks for? he explains, "The street shall be built again, and the wall, even in troublous times." Ezra and Nehemiah were 49 years, or seven weeks of years, performing these very things, which ended before Christ 408. See large edition of Polyglot Bible. What is sixty-two weeks for? The angel has already told us, "Unto the Messiah, the Prince;" that is, to the time Christ was anointed to preach, the meaning of Messiah. Sixty-two weeks are 434 days; or weeks of years would be 434 years, which, beginning where the seven weeks ended, 408, would end 26 years after Christ, the year John began to preach as forerunner of Christ. Then "he shall confirm the covenant with many for one week," making in all the seventy weeks. Thus the seven weeks ended with the administration of Nehemiah, B. C. 408. Then the sixty-two weeks ended when John began to preach the gospel, A. D. 26; and the one week was fulfilled in A. D. 33, when Christ offered himself upon the cross, as an offering and sacrifice for sin; "by which offering we are sanctified once for all." For he need not offer himself often, as the high priest did, under the law. "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself," Heb. ix. 26. Therefore, "he shall cause the sacrifice and oblation to cease." That is the only and last sacrifice and oblation that will be ever offered in our world, which can take away sin; "for there remaineth," says the apostle, "no more sacrifice for sin." Then let me inquire, what is the sum of the instruction of the angel to Daniel? I will sum it up in as few words as I can.

After Daniel had a certain vision, commonly called "the vision of the ram, the he-goat, and the little horn," Daniel heard one saint inquire of another, how long that vision should be. The answer was given Daniel, that it should be unto 2300 days, when the sanctuary should be cleansed or justified. Daniel then heard a man's voice between the banks of Ulai, which called and said, Gabriel, make this man to understand the vision. Accordingly, Gabriel came to Daniel, and informed him that at the end of the world, or time appointed of God, the vision should be fulfilled. He then tells him that the ram represented the Median and Persian kingdom; and that the rough goat represented the Grecian kingdom; gives a short history of that kingdom, and its four divisions; then shows, at the close of these kingdoms, that another king would arise, (meaning the kingdom of the little horn, or Roman,) describing him exactly as Moses had described the Romans many centuries before. See Deuteronomy xxviii. 49, 50. "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance." This, no person will dispute, means the Romans. Then why not a similar description in Daniel, viii. 23? "When the transgressors (meaning the Jews) are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up, and his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and the holy people."

I think the reader, divested of prejudice, cannot apply the description given in the above quotation to any other nation but the Romans. "And through his policy, he shall cause craft to prosper in his hand." This description agrees with Paul's man of sin, the mystery of iniquity which worked in his day, and which would be destroyed by the brightness of Christ's coming. See 2 Thess. ii. 3—8. "So that he, as God, sitteth in the temple of God, showing himself that he is God." Gabriel says, "And he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes;" that is, against God; the very same character which Paul has described. "But he shall be broken without hand," that is, "by the brightness of his (Christ's) coming; as says Paul; but as Daniel has said, "by the stone cut out of the mountain without hand;" or, as he says, Daniel vii. 21, 22, "I beheld, and the same horn made war with the saints, and prevailed over them, until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

After Gabriel had instructed Daniel thus far, he left him. Sixteen years afterwards, Gabriel came again to Daniel, and informed him that he had come to instruct him, and give him skill and understanding into the vision of which we have been speaking. He then gives him the seventy weeks, shows what would be accomplished in that time, the cutting off of the Messiah, and the ceasing of the sacrifice and oblation. He mentions the destruction of Jerusalem, and the war of the little horn; the desolation of the people of God, and overspreading of abominations. He carries us to the consummation, destruction of the little horn, called here the desolator. See marginal reading. Gabriel, after giving the history of the seventy weeks, dwells not in detail on the remainder of the vision, but reserves a more detailed account for the next visit, which is

THE MIDNIGHT CRY!

VOLUME I. NEW-YORK, WEDNESDAY, DECEMBER 7, 1842. NUMBER 18.

"Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. DAILY—NO. 36 PARK-ROW. PRICE TWO CENTS.

THE MIDNIGHT CRY.

For the Midnight Cry.

DISTRIBUTOR'S REPORT.

In preparing my report for the week, I will endeavor to be brief. On leaving the office, I passed up Broadway, and while endeavoring to read the countenances of those I met, I feared there was little chance for doing good there. I called at a few houses where business, or acquaintance led me, and presented some papers to the inmates. Some received them thankfully, others with indifference; and others by telling me they might read them, but could never believe our doctrine. I called at one part of the hospital and presented some of the inmates with papers, requesting them to read them first and then lend them to others. I called on one lady who bought six numbers from me in order to examine the subject. I met with a gentleman who is also examining the subject, and to whom I sold a few numbers.

Other persons, in different parts of the city, and a few in Brooklyn, received the papers gladly; some of them had scarcely heard of the subject; others had heard something, and were willing to learn more. Some persons refused to take them without asking any questions; and others asked for them.

Now I wish to make some observations. When we present the subject of the second advent to persons *who do not understand it*, or to others in their presence, let them ask us for our reasons for believing this doctrine, and then permit us to answer their questions without interruption, which will be better for both parties, than to prevent *us* from explaining our views, and *others* from hearing, by ill-timed remarks concerning Mr. Miller or others. Their declarations will never convince us that we are in error,—for we who are personally acquainted with Mr. Miller, feel that we have a better chance to know his character than those who have never seen him, or read his writings. And here let me repeat, that he has never belonged to any religious society, except the Baptist church, of which he is now a member in good standing. Neither has he fixed on any day of April, or any other month, for the coming of Christ; for he does not believe the DAY OR HOUR can be known till it comes. The year alone has he specified.

I have been asked what good will result from a belief in this doctrine. I answer, a speculative belief of it will do no more good than a speculative belief in God, unless we try to love and serve him. We believe in no other means of salvation, *now*, than Peter taught at the day of Pentecost—repentance toward God, faith in our Lord Jesus Christ, and obedience to his commands. But we think the subject of Christ's coming so soon, so very solemn in itself, as to lead every person who thinks of it for a moment, to ask himself the question, "Am I prepared for his coming?" and the Christian may ask himself another question, "Am I doing all in my power for my unconverted friends and neighbors, to induce *them* to come to Christ and lay hold on eternal life?"

The unconverted person may pursue his first reflection, and think on the necessity of being prepared for death; which may remove him hence before the close of the year. And have not those solemn reflections led to good results? Have they not made the Christian more zealous, and the sinner fly for refuge to the Saviour? We know they have in many cases, and trust they will again.

And now, dear reader, are you prepared for the judgment which you believe awaits you beyond the grave: remember it will be no less severe a hundred years after death, than at the hour you are changed from this state of existence to another. There will *then* be no higher court to which you would appeal for a new trial: no Governor for your friends to petition to grant you pardon, or a commutation of punishment, or even a day's respite. No. When the sentence of the Eternal Jehovah goes forth, it must *remain unchanged* forever. And again, dear friend, if you feel that through the precious blood of Christ, you shall stand acquitted before this tribunal, then you are prepared to stand before the Son of man when he shall come to receive his disciples to himself and to be glorified in all that love his glorious appearing.

"PROPHETIC EXPOSITIONS."

BY J. LITCH.

THE KINGDOM OF GOD.

[Continued.]

In examining the nature of this kingdom I shall notice—

IV. THE PERSON AND CHARACTER OF THE KING.

1. *The person of the king.* We learn this from Rev. xi. 15: "There were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our LORD AND HIS CHRIST, and he shall reign forever and ever." The event here described is the sounding of the seventh and last trumpet. The kingdoms of this world are the great image of the king of Babylon, to be broken by the stone, and make way for the kingdom of God. The king, then, is *the Lord Jesus Christ.* He is the stone, and "on whomsoever *He* shall fall, he will grind them to powder." Matt. xxi. 44.

2. *The character of the king.* "And he shall be great, shall be called the Son of the Highest." "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore that holy thing which shall be born of thee shall be called the Son of God." Luke i. 32, 35. The great king is here called the Son of God, and the reason why he is so called is distinctly stated He is the *only begotten* Son of God. That holy *thing* or *creature* which was born of Mary, is the Son of God. This can only refer to the humanity of Jesus Christ, not to his uncreated, eternal nature. He was also the Son of David, because the son of Mary, a daughter of David's line. Through Mary, his mother, of the race of Adam, he partook of Adam's blood or life (for his blood is his life,) yet without the contamination of Adam's nature, because brought into being by the immediate "power of The Highest." Thus, he was at once in his *human* nature, both the Son of God and the Son of man. (See Dr. A. Clarke on the sonship of Christ.)

As the Son of God, the only *begotten* of the Father, he is also possessed of a self-existent living principle, distinct from the blood of Adam. "The dead shall hear the voice of the Son of God, and they that hear shall live. For as the FATHER hath life in himself, so hath he given to the SON to have life in himself." John v. 25, 26. That self-living principle was, not blood, such as quickens Adam's race, but a quickening spirit, essential to the very being of Christ's humanity, derived from the Father; but supplying the same place as the blood of Adam, and producing the same effect on its possessor. The natures were blended in one, and yet distinct. "The last Adam a quickening spirit." In this mysterious being "dwelleth all the fulness of the Godhead bodily. The *Word* or *Logos* which was in the beginning with God, and was God, dwelt in the Son of God, the man Christ Jesus. So that, although he is the "child born," and the "Son given," yet he is "the Mighty God, the Everlasting Father, and the Prince of Peace." "Such a high-priest became us, who is holy, harmless, undefiled and separate from sinners; made higher than the heavens." "The children being partakers of flesh and blood, himself also took PART of the same." It was not altogether FLESH and BLOOD, but *spirit*, a self-living spirit, which he possessed, as a part of his humanity; "that through death he might destroy him who had the power of death, that is, the devil; and deliver them who through fear of death, were all their lifetime subject to bondage." If Christ had been entirely dependent on his self-living spirit for life, and had been only the son of God, he could not have died; because that spirit is undying and immortal. But without the shedding of blood there could be no remission of sins, no resurrection. The penalty of the divine law was DEATH. It was absolute and irrevocable in its nature.—One sinned, and by that one sin death entered into the world, and is passed upon all men. Adam, becoming mortal by sin, could not transmit to his posterity, what he did not possess, immortality in the body. They, partaking *of* and living *by* his blood, must be subject to the same fate, death: cessation of life by the action of Adam's blood. There being no provision in the law by which this penalty could be commuted, the culprit must remain forever in death, unless some atonement could be made. Such an atonement Christ made when "he bore our sins in his own body on the tree, and tasted death for every man."

"But," it may be objected, "you said that the penalty of the law was an 'interminable' death; and if so, how could the death of Christ for only three days, atone for such a sin and redeem the sinner from the penalty?"

The answer is, Jesus Christ laid down his life derived from Adam, "eternally." When he arose from the grave, he was quickened, not by the blood of Adam, but by the spirit, that self-existent principle derived from "the Father," by which he had life in himself. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh but quickened by the spirit." 1 Peter iii. 18.

Being the Son of man and partaking of the blood of Adam, he laid down that blood or life "forever." But being also the Son of God, and possessed of that quickening spirit, he rose triumphant from the grave, "spiritual;" and because spiritual, "immortal." His resurrection body, although of flesh and bones, and not spiritual in the sense of etherial, but spiritual as opposed to carnal, or natural and corruptible, as is the human body while it is animated by the blood of Adam. The spirit or nature of Jesus Christ by which he was raised from the dead, is imparted to every true believer in the Son of God; and "if the spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall quicken your mortal bodies by his spirit which dwelleth in you." Rom. viii. 11.

The king, then, is a perfect human being, the Son of man and the Son of God; now possessed of flesh and bones, but not of blood, because that he shed for the race of Adam; but of an immortal, quickening spirit, by which he is alive for ever more, and will raise all his saints at the last day. In him dwells also the *Logos* or *word;* all the fulness of the Godhead. In this perfect nature he is in heaven, and will so come again in like manner as he went into heaven.

To be continued.

THE MIDNIGHT CRY.

WEDNESDAY, DECEMBER 7, 1842.

Lectures in New York.

Brother J. V. Himes will lecture at the corner of Catharine and Madison streets, TO-MORROW (Thanksgiving day,) at half past 10, A. M., half past 2, P. M., and 7 o'clock in the evening.

He will notice the objections of Messrs. Stuart, Dowling, Morris, and their imitators and copyists.

Lecture at Newark.

Brother J. V. Himes, lectures this evening at 7 o'clock, at the Free Church in Newark.

SUBJECT—No millennium before Christ's coming.

"MILLERISM REFUTED."—A publisher in New Haven is endeavoring to reap a profit on quieting the public apprehensions of a near coming judgment, by selling a sheet with the above title. Its author tries to raise doubts respecting our arguments, but we think the candid inquirer will perceive that they stand untouched.—We shall publish the article entire on Saturday, with a brief reply. It is for sale at Axford's News Room, 168 Bowery, where also the Midnight Cry may be obtained.

Will the Jews return ?

Yes. The children of Abraham will be gathered. God will keep his promise; not one jot or tittle shall fail. "The ransomed of the Lord *shall* return, and come to Zion, with songs and everlasting joy upon their heads." "The city of the Lord, the Zion of the Holy One of Israel, *shall* be an eternal excellency." "Jerusalem *will* be a rejoicing forever, and her people a joy."

But who can claim these promises ?

They belong to the seed of Abraham.

Then let them prove their pedigree.

Where are the records of their genealogies ?

Nowhere. There is not a man who can *prove* that he has a drop of Abraham's blood, or that he is even a cousin to the promised seed.

But will the inheritance be lost for want of heirs ?

By no means. "If ye be Christ's then are ye Abraham's seed and heirs, according to the promise."

We perceive then that Peter has no need to *unlearn* the lesson that God taught him by miracle, "Of a truth, I perceive God is no respecter of persons." The privilege of being an heir is freely offered to all. Paul was not mistaken when he said, "There is *no difference* between the Jew and the Greek." How preposterous it is, to give all the promises to those who are the reverse of the true heirs ! — even to those who rejoice NOT in Christ Jesus, and who HAVE CONFIDENCE IN THE FLESH ! !

Short Dialogue.

The following conversation recently took place between a hearty believer in Christ's coming at hand, and a doubting Christian neighbor. Said the believer—

"Have you heard Mr. Miller ?"

"No; but I have read some of his writings."

"Do you believe in them ?"

"No; but I would go a good distance to hear some one prove them false."

"So would I; and start as quick as you."

CORRESPONDENCE.

BRO. GEO. STORRS.—In a letter just received, dated Albany, December 5th, he says: "I gave eleven lectures at Chicopee Falls, and nine at Cabotville, Mass., last week and week before. The Lord was with us gloriously in both places. The work of the Lord was manifest in the awakening and conversion of many. I could hardly break away from that region, as the cry was, on every side, 'Come over and help us.'" He lectured at Albany last Sabbath, respecting which he says:

"It was truly painful to see, yesterday, the 'House of Prayer' in this city, crowded almost to suffocation with anxious hearers, many of whom had to stand during the whole exercise—and then to have many others go away because they could not get in, while the spacious churches here are closed more firmly than the tomb.

"I shall remain here a few days, lecturing each evening to as many as can get in. I regret that I made an engagement to return to New York—the calls are so pressing in other places where they have had no lectures. The cry comes up from the west—Syracuse, Rochester, &c.—Cannot New York be supplied without my returning there ? I hope so."

REPLY.—No, dear brother; we are sorry to say that this great city and vicinity will be left almost wholly unsupplied, unless you come *soon.*

"The PEOPLE were very attentive to hear him."

We were never more willingly crowded out of our editorial space than to-day. Here is a common man, speaking common sense to the common people, concerning the admitted truths of our common Bible. It contrasts delightfully with the sneering misrepresentations of the Rabbis, lawyers, and doctors. Thus the Lord is giving us one sign to cheer us in the belief that we are his followers while we are heralding his near coming. It is from the New Haven Daily Herald, a paper which has contained much abusive slang against us:

For the Herald.

TO THE COMMON PEOPLE WHO PROFESS TO BELIEVE THE BIBLE.

FRIENDS.—To some of us, the discussions and dissertations of the past week have had a thrilling interest. I do not say that they have shaken my faith *or youre*; but, I do say, that they have had the effect to convince me that many of us have less faith to be shaken than we thought we had.

If you have been watchful, it cannot have escaped your notice, that almost all the jeers and ridicule and censure which have been cast upon the extraordinary missionary who has just left us, have been on account of his *practical faith* in the admitted prophetic word of God, not less than for his peculiar views relative to the time of its fulfilment. And, if we examine the matter closely, we may find that not a few of the shafts professedly aimed at Mr. Miller, have not only reached beyond him, but have been winged with the folly and pointed with the venom of infidelity.

It is reasonable to suppose, that men, who really believe in the truth of the most astounding events which are announced in the prophetic scriptures, would amuse themselves among scoffers in laughing and jesting about Mr. Miller's mistake, (if it be a mistake,) as to the time ? Is it not more than doubtful, whether such persons have ever fairly considered the Bible testimony, (not concerning the time, but) even concerning the leading events which this despised and ridiculed man has labored to bring so distinctly before us ? That there will be a *last day,* or time for the judgment of our race—*a coming of the Judge,* or second coming of Christ as Judge of the living and the dead, King of Kings, Saviour of his people, and head of all the blessed family. *That there will be a resurrection of the dead, a change of the living from a dying to an immortal state, a change of this earth, (called its destruction) by fire, and a new creation.**

These, friends, on the testimony of a recorded revelation, which we profess to believe, are the great scenes in which we are personally to be interested. I waive the question of the time when they are to transpire; the appeals which we have heard relative to the events. Were they not evidently the appeals of an honest mind, filled with the momentous magnitude of his message ? Let us turn aside a moment and look at him. Did he exhibit to us any *one mark* of either an impostor or an enthusiast ? Let any one who heard him with attention, on the several consecutive evenings of last week, step forward and answer. But he is mistaken as to the time of the prophetic fulfilment ! It may be so; I am not prepared to say he is not But I believe no man living certainly knows that the last day of a wicked world will not arrive next year. But what then ? if it does not, we profess to believe that that day is on the wing and hastening as rapidly as the flight of time. What a figure then do we make in deriding a man who differs from our own confession only about dates, while not one of us in a thousand, if any, have looked at the subject thoroughly enough to be rationally convinced that he is wrong.

But our regular preachers do not agree with Mr Miller ! And how much consideration have they given to the subject ? I do not know that I ever heard a discourse from any of them which indicated that they had studied much or prayed much over this particular subject. I think it has generally been passed by them. Let me not derogate from their worth and usefulness, but, on the contrary, let us "esteem them highly in love for their works' sake." Yet, Mr. Miller, though comparatively an illiterate man, evidently understands much at least on this one subject, about which they, confessedly, know but little. Let every man, therefore, be careful how he leans on the opinion of those who, with this confession, yet postpone that great crisis—let him be careful how he does this, lest that day should come upon him unaware.

I am quite unprepared to decide in regard to the accuracy of all Mr. Miller's dates and epochs, yet I acknowledge I have been startled by many of the coincidences of events in prophecy with those in history. I have also been struck with the attractive interest which he has thrown around many passages of scripture which were before obscure; and I have admired the courage of the man who can thus fearlessly stand up, not only against the abuse and ribaldry of the sons of Belial all over the land, but against the manifested neglect and contempt of those who *should* hail him as a brother.

Friends, I am but a layman and a plain citizen. You will, therefore, think less about *who* it is that addresses you, than *what* it is he has to say. Whether the end "is not yet," or whether it "is even at the door," equally, in either case, present duty belongs to us. Let it be done calmly. If some would persuade us that the consummation of the ages is yet so far distant in the future as to be almost invisible to the eye of faith, let us receive their opinion with caution, and keep our eye upon the Bible. We look around us and find, within the reach of our own personal observation, no analogy for the event of which we speak. The seasons return in their order, and all things know their places in the natural world. Human designs are matured and carried forward—and nations, communities, and individuals look far into the future for the accomplishment of their purposes. But all this is nothing against the argument that the end may be near at hand. For, the time has been in the history of the past, when men, as now, purposed and designed, and bought and sold, and planted and builded, and yet the flood came suddenly and took them all away. That there is very much to be accomplished before the time of the end, may or may not be true. We remember that in the days of the first advent, after Christ had given to his disciples an illustrious demonstration that he was in truth the Messiah, they inquired, "Why then say the Scribes that Elijah must first come ?" The reply showed that the Scribes were mistaken, as they were in several other interpretations of prophecy. Whether such a little incident was left on record for a monition to those on whom the end of the world should come, I undertake not to affirm.

I have occupied more of your time and of the printer's patience than I had expected, and I will only add one wish, in which, I presume, you will unite,—that our religious teachers would study this subject, and so be able to instruct us concerning it, that none of us shall run into frantic fanaticism on the one hand, nor into the stupid indifference of infidelity on the other.

VERITAS.

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* John, xii. 48, and vi. 39, 40, 44; John, xi. 24 and v. 29.
Acts, iv. 2. 1st Thess ii. 1, 2.
1st Tim. vi. 14. 1st Thess. iv. 16. Phil. iii. 20, 21.
Mark, viii. 38. Rev. i. 7. and xxii. 20, 21.
Luke, xviii. 8. Acts, xvii. 31.
2d Peter, 3d Chapter. Rev. xxi. 1—8.

Hope in Affliction.

Affliction is a stormy sea,
Where wave resounds to wave;
Whilst o'er my head the billows roll—
I know the Lord can save.

The hand that now withholds my joy,
Does reinstate my peace—
And he who bade the tempest roar,
Can bid the tempest cease.

Books, Pamphlets, and Charts.

We have a good supply at 36, Park Row, (up stairs.) Call and buy—read and circulate.

THE MIDNIGHT CRY
Is published every afternoon at 36 Park Row, up stairs, by J. V. Himes, assisted by L. D. Fleming, and N. Southard. All letters and communications for the Midnight Cry should be directed to J. V. Himes, New York City, POST PAID.

given unto us in the 10th to the 12th chapter of Daniel inclusive.

But the seventy weeks, of which we are more particularly speaking; the angel Gabriel has told us when they began: at the going forth of the commandment to restore and build Jerusalem, &c. We have found no command that will apply in all its bearings, but the one given to Ezra, which was given in the 457th year before the birth of Christ; and 33 years afterwards Christ was crucified; which two numbers, if added, make 490 years, exactly seventy weeks of years. We learn that Gabriel, in order to make the vision doubly sure, divides the seventy weeks into three parts, seven, sixty-two, and one, making in all seventy. He then tells us plainly what would be accomplished in each part separately.

1st. Seven weeks. "The street shall be built again, and the wall, even in troublous times." No man can dispute but that this was accomplished under the administration of Ezra and Nehemiah. And it is very evident that these two were governors over Jerusalem 49 years, which make the seven weeks of years, and carry us down the stream of time to the year 408 B. C.

2d. Sixty-two weeks. "Unto the Messiah, the Prince;" that is, unto the time that Jesus was anointed with the Holy Spirit and power to preach the gospel, either in himself or forerunner, John. See Mark i. 1. Sixty-two weeks of years would be 434 years. This would carry us down to twenty-six years after Christ's birth, and bring us to the very year of "the beginning of the gospel of Jesus Christ, the Son of God." Mark i. 1.

3d. One week. "He shall confirm the covenant with many for one week." One week would, of course, be seven years, which, added to twenty-six, would make thirty-three years after Christ. Here, too, we find an exact and literal accomplishment of the angel's declaration. The gospel of Jesus Christ preached by John three and a half years, and by Christ three and a half years, (making seven years, called one week,) and then Messiah cut off, and not for himself, (Christ crucified,) ends the seventy weeks, proves Daniel's prophecy true, establishes the vision, confounds the Jew, confutes the infidel, and ought to establish the mind of every believer in the remainder of the vision.

Here, then, is a combination of facts and circumstances, together with dates and times, which throws upon the mind such strong array of testimony, that it would seem no rational being could withstand the proof. And methinks I hear some say, Why all this argument? No one but a Jew ever disputed but that the seventy weeks were fulfilled at the death of Christ, and that a day in this prophecy was a figure of a year.

I should not have been thus particular, and have trespassed so much on your time to prove a given point in Christendom, had I not recently met with more than one Christian professor, and even teachers in Zion, who deny that the seventy weeks ended with the death of Christ, or that a day in this prophecy means a year. Some have gone so far in infidelity as to deny that "Most Holy," in our text, and "Messiah," in our context, mean Christ. This surely would make a Jew blush. I confess that I never anticipated that any objection could be raised on these points, without a wilful perversion of language, and a total disregard of the word of God.

But man, in his fallen state, is an unaccountable, strange being; if his favorite notions are crossed, he will, to avoid conclusions, deny even his own senses. Therefore it becomes necessary for me to prove, what has been considered by many, even of the objectors themselves in previous time, given points in theology.

It is not more than four years since many of the clergy and D. D.'s in the city of New York met a delegation of the Jewish patriarchs from the East, and in their conference the clergy and doctors brought forward the seventy weeks in Daniel, as proof positive of Jesus of Nazareth being the true Messiah. They explained the seventy weeks in the same manner I have to you, and asked the Jews how they could avoid the conclusion? and I understood they could get no answer. Now, suppose these same clergy and D. D.'s should meet me on the question now pending; I should not be greatly disappointed if they should deny my premises. "Why would they do thus?" say you. I answer, For the same reason that the lawyer hesitated, when he learned that it was *his* bull that gored the farmer's ox.

"But might we not understand the seventy weeks to be so many literal weeks, that is, 490 common days?" say you. I answer, If so, then the command to build Jerusalem must have been given only a year and a third before Christ's death; and it would have been very improper for Gabriel to have said, "Unto the Messiah, the Prince, shall be seven weeks, and threescore and two weeks," when he had already come, and had been preaching more than two years before the weeks began. No, my friends; every reasonable controversialist must acknowledge there is no possible way to get rid of our conclusion but to deny that Most Holy and Messiah mean Christ, in our text and context. And I pity, and leave the man in the hands of him who knows all hearts, that is forced on to ground so untenable as this.

If I have got a right understanding of the seventy weeks, that a day stands for a year,—and I have never been able to find a Christian expositor who disagrees with me on this point, either modern or ancient,—then the conclusion is, as far as I can see, unavoidable, that the vision of Daniel is 2300 years long, and that the 490 years before Christ's death are not only the key to unlock the commencing of the vision, but show conclusively how and when, and the manner and time, the kingdoms of this world will be broken to pieces and carried away, and no place found for them, by the stone which will become a great mountain and fill the whole earth.

For the seventy weeks must seal up the vision and make the prophecy of Daniel true. Then, if 2300 days is the length of the vision, and 490 days of that vision were fulfilled in 490 years, ending with Christ's death, so must 1810 days end the vision, which, upon precisely the same rule, will be fulfilled in 1810 years after Christ's death, or in 1843 after his birth, which is the same thing.

But, say some, "Daniel did not understand the vision nor end." Then the angel Gabriel was not obedient to the heavenly command; for he was commanded to make Daniel "understand the vision," and the vision and end are connected by the angel himself. He says, "At the time of the end shall be the vision."

Again: if Daniel did not understand, the angel must have been disappointed; for the angel says, "Behold, I will make thee know what shall be in the last *end* of the indignation; for at the *time* appointed, (2300 days,) the *end* shall be."

Again: if Daniel did not understand the vision and time, then his own words cannot be taken as evidence. "A thing was revealed unto Daniel, and the thing was true, but the time appointed (2300 days) was long." This shows that Daniel understood the time; for he says it was *long*. For no man would have called 2300 common days (not quite seven years) a long time for so many great and important events, as are noticed in the vision, to transpire in. "And he understood the thing, (that is, the time,) and had understanding of the vision." Daniel x. 1.

Now, let the objector quarrel with Gabriel and Daniel if he pleases. I have their testimony, and shall give them the preference. Some say, "God has not revealed the time." I ask, then, Who revealed this vision to Daniel? By whose command was the answer given, 2300 days? Who revealed the seventy weeks, the "time, times, and a half?" How came Daniel by his 1290 and 1335 days? Who said to Daniel, "But go thou thy way till the *end be*, for thou shalt rest and stand in thy lot at the *end* of the days?" Read Daniel ii. 20, 23, and 28th verses, and let the objector lay his hands upon his mouth and be silent. Has man become so bold in sin that he will contradict angels, defame the prophets, deny the word of God, that he may cry peace and safety, when sudden destruction cometh? "But if ye will not hear Moses and the prophets, neither would you though one rose from the dead." Peter says, "There shall be scoffers in the last day, saying, Where is the promise of his coming?" God has not revealed the *time* of the *end*, say you; therefore it will be no harm for you to say in your hearts, "My Lord delayeth his coming."

Who shall tell the friend of the bridegroom when to give the midnight cry, "Behold, the bridegroom cometh?" For this must be before he comes—no time then to cry; for it will be as sudden as the lightning, says the dear Savior.

Let the objectors look to it, that they do not reject the counsel of God against themselves.

"But ye, brethren, are not in darkness, (ignorant of the revelation of God,) that that day should overtake you as a thief." *Amen.*

LECTURE V.

PAGAN ROME NUMBERED.

REV. xiii. 18.

Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred threescore and six.

THIS text has caused as much speculation as any text in the whole Bible; rivers of ink have been shed to explain its meaning; brains have been addled in trying to find some great mystery which the wisdom of this world, as was supposed, could only discover; and in trying to be wise above what was written, men have lost their balance, and fell into absurdities too ridiculous to mention. Some have searched through all the vocabulary of the Greek names, to find one whose numerical letters would make the number 666, and they have been wonderfully blest, for they found a number; but here again there remained a difficulty to surmount, which required as much ingenuity as the former; but to remedy the evil, every Greek scholar chose the one his fancy dictated, wrote his book on the number 666, and then died, and his wonderful name died with him; for every wise Greek had his own favorite name. Also, the Latin book-worms, not wishing to be outdone by their Greek brethren, rummaged all the old goatskin parchments and musty books in the cloisters of all the monks in Christendom; and behold, a much greater harvest was the fruit of their labor; for now every Latinus had three or more names to his share; and in all this wisdom, all other nations were left without any wisdom, except what they borrowed from their neighbors, the learned Greeks and Latins. But I hope, my dear hearers, that you have learned that if there is any mystery of God not explained by the Bible, it is not for us to understand. Therefore, in treating upon this subject, I shall endeavor to present the Scripture on the point, and then leave you to judge whether we have light or not.

I. Show what wisdom this is spoken of in the text.

II. Speak of the beast numbered, and show what beast.

III. The number, and what we may understand by it.

I. The wisdom spoken of in the text.

1st. Is it the wisdom of men, or of this world? I answer, No. For Paul says, 1 Cor. ii. 4, 13, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power; that your faith should not stand in the wisdom of man, but in the power of God. Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to nought. But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory." Now, if Paul would not preach the wisdom of men or the world, surely the angel would not instruct John to use the wisdom of man or of this world, "for the wisdom of this world is foolishness with God," 1 Cor. iii. 19. And if Paul said our faith should not stand in the wisdom of men, neither would John have given anything that depended on the wisdom of men for a foundation of our faith. But Paul has taught us what true wisdom is, by saying, "Christ, the power of God, and the wisdom of God;" "But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God." And Paul tells us how we may exercise this wisdom, 1 Cor. ii. 13, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." Here, then, my dear hearer, is the great secret of wisdom, to compare spiritual things with spiritual; and then we have the mind and will of the Spirit, and shall not be very liable to err. Let us, then, follow this rule while we try to explain.

II. The beast numbered in the text. And

1st. Let us inquire what beast it is. I answer, it is the first beast. See our context, 12th verse, "And he exerciseth all the power of the *first beast* before him;" that is, the beast which John saw come up out of the sea, (the Roman Government,) "having seven heads and ten horns, and upon his horns ten crowns, and upon his head the name of blasphemy; and the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority." By this beast, I understand the same as Daniel's fourth kingdom, the Roman government; by "names of blasphemy," I understand a mode of worship which would be idolatrous or blasphemous; by the dragon, we must understand the civil power of the same government giving its power to the ecclesiastical beast, whether Pagan or Papal. 3d verse, "And I saw one of his heads, (of blasphemy, Pagan) as it were, wounded to death; and his deadly wound was healed, (by the substitution of the Papal blasphemous head;) and all the world wondered after the beast."

John then goes on to describe the civil power of this Roman government under this last head, and shows the length of time they would exercise this last power —"forty-two months"—which is the same as Daniel's time, times, and a half, or John's 1260 days, mentioned Rev. xi. 3, xii. 6. His power to make war and overcome the saints is foretold. In the tenth verse he shows us how this civil power should be destroyed, by captivity and the sword; and this was fulfilled in 1798, when the pope was carried a captive into France, and the states of Italy were conquered by the sword of the French army. In the 11th verse he gives us a discovery of the same beast in his ecclesiastical power; Pagan Rome in the first beast, and Papacy in the image beast; and it will be evident to any one who will examine the chapter carefully, that John was not commanded to number the image beast,—for the civil power of that beast was before numbered in the 5th verse, —but the beast which existed before him, which the Papal ecclesiastical beast is an image of, or Daniel's daily sacrifice abomination, (Dan. xii. 11,) the one which Paul said, "he who now letteth will let, until he be taken out of the way."

In this passage it is evident the apostle alludes to the same power, although he calls it the "working of Satan." John also gives a similar description in Rev. xii. 9, "And the dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." But I have another evidence that the beast numbered was Pagan Rome, and I think it must be conclusive testimony, in Rev. xvii. 3. In this chapter one of the seven angels that had the seven vials came to instruct John, and to show him "the judgment of the great whore with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." "So he carried me away in the spirit into the wilderness, and I saw a woman sit upon a scarlet-colored *beast*, full of names of blasphemy, having seven heads and ten horns."

Here the same idolatrous *beast*, having seven heads and ten horns, is described; the woman sitting upon this *beast* is the same as Daniel's little horn which came up among the ten horns, and shows plainly that it was that part of Roman power which was prior to the woman, and was of course called the *first beast*. When John saw this woman on the scarlet-colored *beast*, he wondered with great admiration, and says, Rev. xvii. 7, "And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman and of the *beast* that carrieth her, which hath the seven heads and ten horns. The *beast* that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition, and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the *beast* that was, and is not, and yet is." "That was," Pagan Rome before John saw his vision; "and is not," yet in its last stage of Papal Rome; "and yet is," in the same spirit, for Papal Rome is but an image of Paganism, as says the Apostle, 2 Thess. ii. 6, 7, "And now ye know what withholdeth, that he may be revealed in his time, for the mystery of iniquity doth already work." And, 1 John ii. 18, "Little children, it is the last time, and as ye have heard that anti-Christ shall come, even now are there many anti-Christs, whereby we know it is the last time." And again, Rev. xvii. 9, "And here is the mind which hath wisdom;" evidently referring John right back to our text, "Here is wisdom; let him that hath understanding," the same as *mind* in the above quotation. "The seven heads are seven mountains, on which the woman sitteth. And there are seven kings; five are fallen, one is, and the other is not yet come; and when he cometh he must continue a short space. And the *beast* that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." These texts explain the whole matter; for it is evident that the *beast* here alluded to, was the seven-headed monster who was then in existence when John wrote, for five of its executive forms of government (of which kings and mountains are figures) had fallen. Republican Rome had five different offices under that particular form of government —her *senatorial*, *tribunate*, *consular*, *decemvir* and *triumvirate*. These were fallen. One is, (that was when John wrote his prophecy,) *imperial*, and the other had not yet come, *kingly*, which is the same as the ten horns; for when the Western Empire fell, Rome was divided into ten kingdoms. "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast." These have one mind (that is, were all converted to the Catholic faith,) and shall give their power and strength unto the beast, Papal Rome. "These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings; and they that are with him are called, and chosen, and faithful." And although this beast, whatever form it may assume, whether Pagan or Papal, may for a season tyrannise over and trample on the followers of Christ, through the agency of the evil power of empires, kingdoms, states, or republics, yet He who rules over all, will, in the end, destroy all these powers, and himself reign King of kings and Lord over all. "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and eat her flesh, and burn her with fire."

This text has been literally accomplished within a few years; and those kingdoms which were of the ten kingdoms which first gave power to the beast, have of late persecuted and destroyed her, who is the abomination of the whole earth. Witness the transactions of Great Britain, France, Spain, Portugal, Austria, Naples, and Tuscany, the seven kingdoms which were not plucked up by the little horn; each of these nations have in their turn resisted the power and pretensions of the Pope of Rome, until his civil authority is reduced to a cipher in all these kingdoms. "For God hath put in their hearts to fulfil his will, and to agree and give their kingdom unto the beast, until the words of God shall be fulfilled." Then must the Papal beast, the image of Paganism, be numbered and finished, and like a weighty mill-stone sunk in the deep; he must, with the Pagan beast, sink forever and ever.

Thus we see the two beasts, although supported by the same power, "the great red dragon, or Roman kingdom," exercising the same authority over the bodies and souls of men, partaking of the same spirit of Satan, made like each other, one being but an image of the other, having the same names of blasphemy on their heads, and both having, at the close of their times, the same ten horns, and both have, and are to have, their civil power destroyed by the same ten horns. Yet we see them kept separate and distinct. Pagan Rome must reign his time, and then the ten horns, or kings, would take away the "daily sacrifice abomination," and place in his stead the "abomination that maketh desolate." The last abomination was numbered in the same chapter where our text is found, "forty and two months." And why not give us the number of the first beast? He has: "Let him who hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred threescore and six." This brings us to our next proposition.

III. To show what we may understand by the numbering of the beast. And,

1st. What may we understand by numbering anything of this kind in Scripture? For the Scripture must be our guide, as we have before said.

I answer, It is to count, to finish, or to destroy, when used in a figurative sense, or in prophetic Scripture, as in Isa. xxii. 10, "And ye have *numbered* the houses of Jerusalem, and the houses have ye broken down to fortify the wall." They were accused by the prophet of destroying houses, by numbering them or counting them for destruction. Also see Isa. lxv. 12, "Therefore will I *number* you to the sword, and ye shall all bow down to the slaughter." Here again it is used in the same sense; I will reckon or count you to the sword. Again, Dan. v. 25, 26, "And this is the hand-writing that was written: MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE, God hath *numbered* thy kingdom and hath finished it."

As, therefore, the idolatrous and blasphemous kingdom of Babylon was numbered and finished by God, whose decree was conveyed by the hand-writing on the wall to the knowledge of Daniel and others, so was John commanded, by the inspiration of the Holy Spirit, to write in this last book of prophecy, the MENE, TEKEL, of this last idolatrous Pagan beast. "Here is wisdom." Let a wise Daniel, or him that hath the wisdom of God like a Daniel, or "let him that hath understanding" in the word of God, or him that will compare scripture with scripture, "count the number of the beast," or the number of his name.

Let us inquire what is the name of this beast. His name is *blasphemy*, because he causes all, both high and low, rich and poor, bond and free, to worship stocks and stones, idols of gold, and silver, and wood, that can neither see, hear, nor talk. See the 1st verse of our context, "and upon his head the name of *blasphemy*," which teaches us what the name of the beast is, and shows us that we are to count, or reckon, how long before the blasphemies of this Pagan power will be finished; "for it is the number of a man." And what, you may inquire, is the number of a man? I answer again, We must apply to God's word for "the number of a man."

Moses says, Exodus xxiii. 26, "The number of thy days I will fulfil." Job, speaking of man, says, xiv. 5, "Seeing his days are determined, the number of his months is with thee, thou hast appointed his bounds that he cannot pass." David says, Ps. xc. 12, "So teach us to number our days, that we may apply our hearts unto wisdom." Therefore, we may reasonably conclude that the "number of man" is the number of his days; and the Scriptures often speak of man in connection with his time of sojourn on the earth, calling it *days*; as, "few and evil have been the *days* of my pilgrimage;" "died, being old and full of *days*;" "length of *days* is in her right hand;" "all the *days* of thy life;" "I will wait all the *days* of my appointed time until my change come." If this is the understanding of this part of our text, which I cannot see any reason to doubt, then our text has this plain meaning. Here is need of *spiritual* wisdom. Let him that hath understanding count the number of his *days*; for his days are numbered as a man's; they are six hundred threescore and six. This power (Rome Pagan) would be taken away when his six hundred and sixty-six prophetic days should end; and this brings us to show when those days began, and of course when they ended.

They must have been begun when the Jewish rites and ceremonies were in being; for this was the sole object of Paganism, to counteract the Jewish rituals and draw the Jewish worshippers into idolatry, and to blend the heathen rites with theirs. They must have begun before Christ was born, for the great red dragon having seven heads and ten horns was to stand before the woman, (the Jewish Church,) ready to devour the man-child as soon as it was born. They could not have begun before they became connected with the Jews, for the reason that no nation is prophesied of, or noticed in the prophecies, except they are somehow connected with the people of God; and for the very reason that this beast was to tread down the Jews, and finally, by cunning, deceit, and intrigue, destroy the city and nation of the Jews. Then I think the fairest conclusion is, that when they became connected with the Jews by league, and when they had conquered Daniel's third kingdom, the Grecian; then, and not till then, had the Romans any part in this prophecy. This agrees with the angel's statement, Dan. xi. 23, "After the league made with him, (that is, Romans,) he shall work deceitfully, and become strong with a small (republican) people." This league was made between the Romans and the Jews, ratified and carried into effect when the Greeks under Bacchides left besieging Jerusalem, upon the command of the Romans, and, as Josephus and Maccabees tell us, never returned to trouble them (the Jews) any more. This league, then, took effect when the third kingdom in Daniel's vision ceased harassing the Jews, and the fourth kingdom began its rule over the Jews and the world. This was in the year B. C. 158. Let those who wish to be satisfied of the correctness of the foregoing statements read the 8th and 9th chapters of the 1st Maccabees, and Josephus, B. XII., chapter x. sec. 6, of his Antiquities. Then, if this be correct, that Pagan Rome began his power in the year B. C. 158, and was to continue 666 years, when would Paganism fall in the Roman kingdom, and the "daily sacrifice abomination" be taken out of the way, to make room for the abomination of desolation? I answer, take 158 from 666, and you will have 508. Then in the year A. D. 508 Paganism ceased.

What is the history of that time? I answer, that about the year A. D. 476, the Western Empire of Rome crumbled to pieces, and the Pagan nations of the north, crossing the Rhine and the Danube, established ten kingdoms in what was considered the Western Empire. France was the principal kingdom of the ten. These kingdoms were all governed by Pagan kings; and history informs us that in the city of Rome

THE MIDNIGHT CRY!

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'Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. DAILY—NO. 36 PARK-ROW. PRICE TWO CENTS.

THE MIDNIGHT CRY.

A PLAIN STATEMENT.

In consequence of the ignorance and misrepresentation in relation to the cause we advocate, and our efforts to promote it, we have thought proper to make the following statements to those *interested* to know the facts:

It is now about three years since we became acquainted with the doctrine of the advent nigh, as advocated by *Wm. Miller, of Low Hampton, N. Y.* On hearing him give a full course of his lectures on the second coming of Christ, I became deeply impressed with the truth of his expositions. On a more full and prayerful examination of the whole subject, my convictions of its truth were strengthened, and finally confirmed in the doctrine of *Christ's personal Advent* to this earth, to destroy the wicked and glorify the righteous, some time in the year 1843.

From my first knowledge of the doctrine, I have felt it to be my duty to make proclamation of it to the greatest possible extent. If it was true, (as I believed,) then the church and the world ought to know it. The time being short, what was done, was to be done quickly. Our *first* object was to start a newspaper,* which should be exclusively devoted to the exposition of the Word of God, relating to the Second Advent, and the events connected with it. This, by the blessing of God, has been sustained and widely circulated for near three years past, in this country and in Europe.

Another mode of disseminating these views, was by publishing Mr. Miller's works on the Prophecies. These have produced an immense influence. Besides these, the works of brethren, Litch, Fitch, Cox, and others, have been published, with various tracts. Most of these works have been sent to all the Missionary stations that we know of on the globe. They have been sent also to many parts of Europe, Asia, Africa, as also to the Islands of the Ocean. In this country they have been scattered profusely.

While the public in New England, and other parts of the country were thus receiving information, and many were embracing our views, the great city of New York was almost wholly unsupplied. Its score of secular papers, and half score of religious, were nearly unanimous in suppressing our arguments, and many of them eagerly copied or manufactured absurd falsehoods, to please the scoffers of these last days.

We, therefore, commenced a daily paper which we call the Midnight Cry, intending to publish 10,000 copies daily for twenty-four days. The interest has so greatly increased that we hope to be sustained in continuing it weekly at this office.

Another way of publishing these sentiments to the world has been by public lectures. Arrangements were early made to visit the principal towns and cities in the Union, and give full courses of lectures. Mr. Miller, who has spent the last ten years in lecturing on this subject, and to whom, under God, we are indebted for much of the light we have upon it, was invited to lecture in these places. These lectures, with those of brethren, Litch, Fitch, Hale, French, Green, Preble, Atkins, Cole, Barry, Storrs, and very many others, in connexion with our General Conferences, and numerous Camp and Tent Meetings of the last season, have awakened the whole community to the investigation of the subject. So far as we can learn, there are hundreds of Clergymen, and thousands of Christians, of the most devoted class, of all denominations, who have heartily embraced the doctrine. Besides, to the praise of the merciful and "*Coming One*," thousands of backsliders have been reclaimed, and careless sinners converted to God.

In our first efforts, we were treated as Mr. Miller had been for many years, with great contempt. The great mass of

THE CLERGY

Looked upon the subject as a *visionary one*; the church were with them in this opinion, "like priest, like people." The world, as a matter of course, unprepared for the judgment, were willing to hide themselves in the folds of the church, and scoff at the idea of the judgment being *nigh*.

THE TIMES HAVE CHANGED,

The world is alarmed. The church is waked up from her dreamy slumbers. The ministry are aroused; some of whom are embracing the truth, and others defending the traditions of the past—saying, "My Lord delayeth his coming."

THE CRISIS HAS NOW COME.

The opposition have at length begun to put forth their energies to crush the advocates of the midnight cry, and to hush the voice of alarm to the slumbering virgins.

The opposition now comes from all quarters. Ministers and laymen of all sects, and parties, with Infidels and Nothingarians, meet in delightful harmony, and unite their influence to put down the doctrine of the advent, as being NIGHT *at hand*. Among these we might name some twenty or thirty *authors*, besides the thousand newspaper scribblers; all uniting in the cry of "peace and safety, when sudden destruction cometh."

By all such we are exceedingly blamed, censured, judged and condemned, shut out of most pulpits—cut off from a fair hearing in the public journals of the day, which, by the way, are very ready to publish all they can find prejudicial to us, or the doctrine we preach.

Under these circumstances it has been suggested, that with the mass of the clergy and church against us, we ought to *hesitate and cease our operations*. We ought to take it for granted we are wrong, confess our error, and set the public mind at rest. To this we reply, that we cannot give this matter up simply because the mass of the church and ministry are against us. They were against Christ and his apostles. Yet Christ and his apostles WERE RIGHT. Again: Their expositions of the Word of God are so dark, so unnatural, that we cannot receive them as true. And as to the spirit of abuse and slander, which is exhibited towards us by a large class of our opponents, we are sure it will never lead us to renounce the present glorious truths of light and love, we 'cherish, as the faith once delivered to the saints."

We are left then to pursue our work. This will be our great concern—to finish the work that God in his providence has called us to do. We have nothing to fear from the frowns of our opponents; neither have we any reason to fear their arguments, unless they can produce better ones than we have yet seen.

WHAT IS OUR WORK?

It may be asked, what our work consists in? We reply

1. To expose the *fabulous* and soul-destroying doctrine of what is termed the *temporal millenium*. The promise of "peace and safety," a thousand years yet to come, before the Lord shall personally appear a second time, without sin unto salvation. We brand this doctrine as a fable—a deception—a thing which is of recent origin, and therefore has no foundation in the Word of God.

2. To expose the doctrine of the literal and political return and establishment of the Jews in Palestine as a nation. This is rank *Judaism*. It has no foundation in the New Testament. In that covenant all are one in Christ, and "if we are Christ's, then are we Abraham's seed, and heirs according to the promise." The idea of the re-establishment of the Jewish nation as an event to precede the coming of Christ, we can but regard as a stratagem of the devil, to blind both Jew and Gentile to the doctrine of Christ's speedy coming. As such we feel bound to treat it.

3. The notion of the *world's conversion*, is another false notion which blinds the minds of the church and the world to the speedy coming of Christ. "Christ cannot come as yet, for a long time." Why not? "The world is to be converted." Thus all are lulled to sleep. Even the advocates of the world's conversion are dreaming over empty treasuries, and singing the song of "hard times," while the emissaries of Anti-Christ are wakeful, diligent, and indefatigable in the Jesuitical work of winning the nations to a corrupt religion. They have *ten* missionaries where the advocates of the world's conversion have *one*, and as a general thing, they are more efficient. They are "making war with the saints," (witness their efforts in the Sandwich Islands) and are "prevailing." The Missionary enterprise is of heaven, but the idea of the entire conquest of this world by human instrumentality, is of men. It originated in a spiritual ambition which has deceived the church, and blinded her eyes to the positive doctrine of her Lord, who assured her that the "wheat and tares should grow together till the harvest, and, the *harvest was the end of the world*." And at his Second Coming, so far from all the world being converted, it should be as it was in the days of Noah, and of *Lot in Sodom*. This done,

WHAT IS OUR DUTY?

The only answer we can give, is, to sound the "*Midnight Cry*." To show that nothing remains to be fulfilled in historical prophecy, but the coming of the Son of man in the clouds of heaven, to raise the righteous dead, and set up his everlasting kingdom; and to warn the church and the world, to prepare for this, as the next great event before us. The prophetic periods have nearly run out. The vials, the seals, the trumpets, and the signs of the times, all indicate the near approach of the coming of the Son of man, "even at the doors."

We shall, therefore, in connection with our respected colleagues, continue to lecture on this subject. We shall "sound the alarm in God's holy mountain!" We shall publish more extensively, and scatter our publications more profusely than ever. We shall hold public meetings, and by every effort in our power, endeavor to arouse the world to prepare for the coming of the Bridegroom. More than this we cannot do; less, we dare not.

It is sometimes said we are ignorant; let our opponents show it—at other times, we are fanatical; let them prove it—and again, we are heretical in sentiment; let them point it out—that we are not orthodox; let them show wherein. Finally, that we are not seeking the glory of God, but *notoriety*, &c. Well, God knoweth and our works will prove what we are, in the great day. We shall not be deterred from our work by such means. We shall be prepared to meet all these things, and keep about our work as though no "strange thing had happened."

We tell our opponents once for all, that the only way for them to stop this work, is to take the Bible and disprove our theory, and give us one in return which is more clear, harmonious, and scriptural than that we now advocate. Till this is done, we shall keep about our work. We shall appeal to the people—the common people—(with whom the truth always resides) they have heard, and they will still hear us.

BUT WHAT, AFTER ALL, IF YOU SHOULD BE MISTAKEN?

Well, if it will be of service to you, we will reason a little on this point. 1. If we are mistaken in the *time*, and the world still goes on after 1843, we shall have the satisfaction of having done our duty. Our publications are evangelical, they have produced, and now are producing the most salutary effect upon the church and the world. Our lectures and public meetings produce the same glorious results. Can we ever regret that souls were converted—that the "*virgins*" were awakened, and prepared to meet their Lord? If, then, we are mistaken about the *time*, what harm can result to the church or world?

TO THIS OUR OPPONENTS MAY REPLY;

1. *It will make Infidels.* If your calculations fail, the faith of the people will be shaken in the Bible. Let us look at this objection. Who will be made Infidels? Not our opponents, for they don't believe us. It is all moonshine with them! Who then, will be made Infidels? Surely none but Second Advent believers. Well, we will suppose a case to illustrate this matter. Believers in the Second Advent are students of prophecy. We have fifty positive predictions in the Bible which have been literally fulfilled. In all we will suppose there were fifty-one to be fulfilled. Fifty are already fulfilled, and have become matters of history. By these we know that the Bible is the word of God. "This is settled forever." Well, in the course of time, certain members of the church, by reading the Bible, and by comparing Scripture with Scripture, come to the conclusion that the "fifty-first" event will take place in a given year:

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* "Signs of the Times," Boston, Ms.

say 1843. No one in the mean time is able to disprove it or show a better calculation. Well, we continue looking for the event until the time expires, and the "last event" does not take place as they had calculated What will believers do? They have 50 demonstrations of the truth of God's word, and they have ONE mistake of their own in a mere calculation. Let common sense decide whether we should reject our Bibles! Make Infidels!! It is a skeptical church that is making Infidels!!!

2. *You will lose your influence.* How so? Have we not done our duty to the church and the world? Have we not been honest? Have we not laid all upon the altar of God, and for his sake become as the offscouring of all things, that we might discharge our obligations to God and man. Shall we lose our influence for this?

3. *But we shall laugh at you.* On what account? Will it be for believing the Bible, and faithfully promulgating its truths as we understand them? Will it be for giving the clearest and strongest reasons for our faith? "But we did not believe your expositions." Neither did Deists, or Atheists! "Well, we did not believe a word about it." Why not? *Ans.* Because you had not examined it—you knew nothing about it! And you are going to laugh in '44,—at what! Why at your own *ignorance* and *unbelief*, of course. "Well, you cannot say that of our ministers. They will laugh at you, they did not believe it." Why did they not believe it? Did they not acknowledge that it was proved by the Bible? Or at least fail to give us a better and clearer view of the prophecies? What then will they laugh at? Plainly, 1. Their unbelief in a theory proved by the Bible; and with all their boasted knowledge, their inability to give a better one! All this they will have to laugh about in 1844.—Wonderful! Wonderful!!

BUT WHAT, AFTER ALL, IF WE SHOULD BE RIGHT.

1. What will become of that faithless and graceless minister who has been crying "peace and safety, when sudden destruction cometh"—"saying, My Lord delayeth his coming." "The Lord of that servant will come in a day when he looketh not for him, and cut him asunder and appoint him his portion with hypocrites and unbelievers."

2. What will become of skeptical and backsliding members of the church? They must be cut off with the wicked. Yes, the entire throng of the fearful, and the unbelieving, will perish together in the day when the Son of God is "revealed from heaven, in flaming fire, taking vengeance on those who know not God, and obey not the gospel; when he shall come to be glorified in his saints, and admired by all them who believe."

O ye professed servants of God, awake, awake from your slumbers. Look into the subject; examine it well, pray over it, and get the truth—be ready, for the Son of man is at the door. Charge your flocks to be ready. O let them not reproach you in the day of judgment as unfaithful watchmen, and the instruments of their damnation!

O Christian professor, awake from your dreamy slumbers. Trim your lamp, provide oil in your vessel, for behold the Bridegroom cometh, go ye out to meet him.

O ye careless, ye unbelieving ones, turn to your Bibles, read your duty and destiny. Do it now. Escape for thy life, tarry not, hesitate not. "PREPARE TO MEET THY GOD." JOSHUA V. HIMES.

New York, Dec. 9, 1842.

Prophecies Investigated, in 1827.

The London Evangelical Magazine, for September, 1827, contains the following announcement:

"A SOCIETY FOR INVESTIGATING THE PROPHECIES OF SCRIPTURE.—A Society, we understand, has been formed under the above denomination; the object of which is easily understood by its title. The meetings are held in the large room of Salvador House, Bishopsgate street, on the second and fourth Thursday evenings of every month, at half past six o'clock. Visitors are permitted and invited to address the meetings, under certain rules and regulations: and the investigations have hitherto been conducted in a mild and solemn manner, befitting the sacred nature of the subjects before them.

"The Society has lately been occupied, several evenings, in considering the interesting subject contained in Amos ix. 11, to the end. After much studious investigation, it appeared to be the general sense of the Society, that the greater part of the passages quoted in support of the opinion of the restoration of the Jews to Palestine, had reference to the return of the Jews from the Babylonish Captivity, and that the other passages clearly referred to the ultimate prosperity of the church of Christ: there appears, therefore, no ground to believe that the Jews would ever be put in possession of any temporal superiority whatsoever."

Thus it seems that candid examination effectually cleared their minds of Judaism, and the traditions which have sprung from it.

THE MIDNIGHT CRY.

FRIDAY, DECEMBER 9, 1842.

Lectures, &c.

There will be no lecture at the corner of Catharine and Madison streets till Sabbath morning.

There will be a Bible class at this office, at seven o'clock, this evening.

The lecture by Brother Himes at Newark, Wednesday evening, was very fully attended, and seemed to be received with great interest.

It was clearly shown that Popery is gaining upon Protestantism, and that, if there is to be a temporal millenium before Christ's coming, it must consist in the triumph of the Catholics.

The lectures in this city, yesterday, were well attended, notwithstanding the storm, and conviction of the truth of our views was deepened in many minds.

Lecture at Wallabout.

Brother S. C. Chandler will lecture at the Methodist Protestant Church, in Wallabout, on the Sabbath, Dec. 11th, in the morning, afternoon and evening.

Lecture in Newark.

Brother S. C. Chandler with lecture at Newark, this evening, in the Free Church.

Meeting at Vergennes, Vt.

Brethren Miller and Himes will commence a series of lectures at Vergennes, Vt., on Thursday the 15th of this month, at half past 6 o'clock in the evening.

Meeting at Utica.

By a letter from Utica, we learn that the Second Presbyterian church is opened for lectures, and an earnest request is made for brethren Miller and Himes to come and speak in it. The writer says: "All the city and country are very anxious to hear. The house will be more than full." Providence permitting, the meetings will commence the last week in December, of which more full notice will be given.

LETTERS TO EDWIN F. HATFIELD,

Chosen Pastor of the Seventh Presbyterian Church in New York.

NO. 1.

HONORED SIR,—Having a full conviction that I must soon stand before the judgment seat of Christ, I feel impelled by a sense of duty, to address you in reference to your recent sermon against the doctrine of Christ's coming at hand. It is from no feeling of disrespect that I omit the customary title, Rev., but because Christ has said: "Call no man father upon the earth, . . . neither be ye called masters."

It has refreshed my soul to hear of your zeal and devotion in your Master's work, and I rejoiced in the ability which God has given you to meet the enemies of the truth as it is in Jesus. When I heard that you were about to address your people on a subject, in which I have recently felt a deep interest, I resolved to listen with a willingness to be convinced of my error, if I had embraced one.

Your text was well calculated to awaken eager expectation: "What shall be the sign of thy coming, and of the end of the world?" Matt. 24: 3. But I could not avoid noticing the great difference between your comments, and the answer given by Christ. HE enumerated certain coming events, and then said: "but the end is not yet." HE then recounted other signs, and added: "Then SHALL the end come." HE proceeded to say: "They shall see the Son of man coming in the clouds of heaven with power and great glory," and gave certain signs, accompanied by this *command* to those who should witness their fulfillment. "When ye shall see all these things KNOW that it is NEAR, even AT THE DOORS." On turning to the same discourse, as reported by the accurate inspired historian, Luke, I find that Christ said: "When ye see all these things come to pass, know ye that the KINGDOM OF GOD is nigh at hand." In the same connection it is said, "Then look up, and lift up your heads, for your redemption draweth nigh."

I cannot, for a moment, suppose that Christ, in answering the question, "What shall be the sign of thy coming, and of the end of the world?" would use this impressive language respecting an event of comparatively trifling importance, which was in no sense the redemption of the disciples, and in which no eye saw him coming in the clouds of heaven. I was glad to learn from your remarks that you fully agree with us in believing that the coming of Christ, so copiously spoken of in the New Testament, is his coming to JUDGE the quick and the dead at his appearing and HIS *kingdom*."

Christ having told us to KNOW when this coming is AT THE DOORS, it seems to me peculiarly unreasonable to nullify the whole strength and impressiveness of this command, by putting a *forced* construction on the adjoining declaration, that no man or angel *then* knew the precise "*day* and HOUR."

When I remember the terrible condemnation of those who did not "discern the signs of the times," at Christ's first coming, I must listen, with extreme caution to any sermon, tending to prevent us from noticing the impressive signs of His second coming at hand. In studying the New Testament, I find no intimation of a rebuke to those who may err by expecting that coming, before it shall actually occur. On the contrary, it is to those "that LOOK for him," that "he shall appear, the second time, unto salvation." Heb. 9: 28. In reading on a few verses, I find these words: "Let us hold fast the profession of our faith without wavering," (a caution much needed now, for when the Son of Man cometh shall he find *faith* on the earth,) "not forsaking the assembling of ourselves together, but exhorting one another, and so much the more as ye SEE THE DAY APPROACHING. Now, if I understand your sermon rightly, we can never see the day approaching, and of course this consideration which gives so much force to the exhortation of the apostle, is founded on an *entire mistake*. Is it not so?

I have many more inquiries to make respecting the conclusions to which you arrived—but must defer them.

I remain your fellow servant
Of our coming Lord,
N. SOUTHARD.

BIBLE DICTIONARY.

EXPLANATION OF PROPHETIC FIGURES.

TEETH, LARGE IRON. Strong devouring enemy. Dan. vii. 7, 19. Rev. ix. 8.
TEMPLE. The church professedly of Christ or Antichrist. Mal. iii, 1. 2 Cor. vi. 16. Rev. vii. 15.
THUNDER. Sudden dispersion of armies or kingdoms. 1 Sam. ii. 10. Isa. xxix. 5, 6. Ps xviii. 13.
TREE OF LIFE. Jesus Christ. Rev. ii. 7. xxii. 2.
VINE. A class of people, as wicked or righteous. Hosea x. 1. Rev. xiv. 18.
VOICES. Many people engaged in the same cry to be eased of burdens, or rejoicing. Luke xxiii. 23. Rev. viii 5, xi. 15, 19.
WALK WITH GOD, is to live with and be in communion with him. 2 Cor. vi. 13. Rev. iii. 4.
WATERS. Flesh, or People. Num. xxiv. 7. Isa. xlviii. 1. viii. 7. John v. 8. Rev. xvii. 15.
WHIRLWIND. Heavy judgments of God. Ps. lviii. 9. Prov. i. 27. Isa. lxvi. 15.
WILDERNESS. Outlawed from the great city. Deut. xxxii. 10. Jer. xii. 10. Rev. xii. 6.
WIND. Doctrine, good and bad. Cant. iv. 16. Isa. xxvi. 18. Eph. iv. 14.
WINE is consolation, and anger, and justice. Cant. v. 1. Isa. lv. 1. Rev. xvi. 19. xvii. 2.

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and other places in the empire these Pagan conquerors sacrificed men, women, and children to their supposed deities; and that in the year 496, Clovis, king of France, was converted and baptized into the Christian faith; and that the remainder of these kings embraced the religion of Christ shortly after, the last of which was Christianized in the year 508, and of course Paganism ceased, having lost its head by the power of the sword, or kings who wield the sword. Here, then, was the accomplishment of two important prophecies—the daily sacrifice abomination taken out of the way, and the Pagan beast receiving its deadly wound by a sword; since which time we have no account of any Pagan rites or sacrifices being offered within the bounds of ancient Rome. How exactly has the word of God been accomplished! How just and true are all the ways of the God of heaven! And how blind are mortals that they cannot see their own destiny in the rise and fall of others! I am astonished sometimes, when I reflect on the simple truths of the word of God, and the exact fulfilment of the prophecies, that more do not believe, repent, and turn to God.

LECTURE VI.

DANIEL'S VISION OF THE LATTER DAYS; OR, AN EXPOSITION OF THE ELEVENTH CHAPTER OF DANIEL.

DANIEL x. 14.

Now I am come to make thee understand what shall befall thy people in the latter days; for yet the vision is for many days.

THIS is the third time the angel Gabriel came to instruct Daniel. The first time was when Daniel had the vision of the he-goat, Daniel viii. 16. This was 553 years before Christ. The second time he came was when Daniel was praying for the deliverance of his people from their Babylonish captivity, fifteen years after the first visit, when he instructed him into the seventy weeks, and crucifixion of the Messiah. Now he has come in the third year of Cyrus the Persian, 534 B. C., 21 years after Daniel had his vision of the four beasts, nineteen after the he-goat, and four years after the seventy weeks' instruction.

After informing Daniel his purpose, as in our text, and making some preliminary observations concerning *the vision* in the remainder of the tenth chapter, he begins his teachings to Daniel, and through him to us, with the first of the 11th chapter. 1st verse, he tells who he, the heavenly messenger, is—the same who confirmed Daniel in the seventy weeks. See Daniel ix. 1, 21. And in the second verse he begins with the fifth king of Persia, the very same king who issued the decree to Ezra to go up and build the walls of Jerusalem, which began our seventy weeks, Daniel ix. 25; Ezra vii. 1—14. For the first Persian king was then on the throne, Daniel x. 1, which was the third year of the reign of Cyrus, king of Persia. This was the same Cyrus who was general and son-in-law to Darius the Mede, that conquered Babylon. Besides whom "there should be yet three kings," which three kings were Artaxerxes, Darius, and Ahasuerus, as they are named in Scripture. See Ezra, iv. v. and vi. chapters. I am aware that history has named four, where Scripture has only named three. History names, 1, Cambyses; 2, Smerdis, same as Artaxerxes above-named in Scripture; 3, Darius, son of Hystaspes, same as above; 4, Xerxes, same as Scripture calls Ahasuerus. Why the Scripture did not name Cambyses, if there was such a king, I am not able to tell, unless his reign was so short (which all historians agree in) that he had no hand in building or hindering the building of the temple at Jerusalem, as the other three kings had, which Ezra has named. But as Gabriel did not come to tell Daniel anything which was not "noted in the Scripture of truth," (see Daniel x. 21, "But I will show thee that which is noted in the Scripture of truth,") therefore the language of our text now under examination will be this—"There shall stand up yet three kings in Persia, (noted in the Scripture of truth,) and the fourth shall be far richer than they all," &c. This fourth king was Artaxerxes Longimanus, and is the same king noted in Ezra vii., and the first and only king of Persia, "noted in the Scriptures," who ever gave a decree to rebuild the walls and streets of Jerusalem, especially in troublous times. We may therefore reasonably and conclusively determine that the messenger Gabriel begins his instruction with this king's reign, the 5th king noted in Scripture. And if so, we have another strong and forcible evidence that Daniel's vision of the ram and he-goat began with the seventy weeks, 457 years before the birth of Christ, and 490 years, or 70 prophetic weeks, before his death, Dan. xi. 3, 4. We have the plain history of Alexander, the conqueror of the world, his death, and division of the kingdom into four great empires. Hear what Gabriel says of him more than 200 years before the event happened, and learn, ye skeptics, the evidence that this prophecy is of divine origin: "And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven, and not to his posterity, nor according to his dominion which he ruled; for his kingdom shall be plucked up, even for others besides those," (that is, his posterity.)

Need I, then, tell my hearers that history tells us that Alexander conquered the then known world in about six years, and that he died 323 years B. C. at Babylon; that his kingdom was divided among his greatest generals, from which division arose four great kingdoms, Egypt in the south, Persia in the east, Syria in the north, and Macedonia in the west, which kingdoms lasted until conquered by the Romans? Between the years 190 and 30 B. C. nearly all these kingdoms became Roman provinces. From Daniel xi. 5—13, inclusive, we have a prophecy of the two principal kingdoms out of these four—Egypt and Syria; and any one who may have the curiosity to see the exact agreement between the prophecy and history, can read Rollin's Ancient History, where he has not only given us the history, but applied this prophecy. And as I see no reason to disagree from him in his application of these texts, I shall, therefore, for brevity's sake, pass over these texts, and examine the text, Dan. xi. 14, "And in those times there shall many stand up against the king of the south; also, the robbers of thy people shall exalt themselves to establish the vision; but they shall fall." The king of the south, in this verse, without any doubt, means king of Egypt; but what the *robbers of thy people* means, remains yet a doubt perhaps to some. That it cannot mean Antiochus, or any king of Syria, is plain; for the angel had been talking about that nation for a number of verses previous, and now says, "also the robbers of thy people," &c., evidently implying some other nation. I will admit that Antiochus did perhaps rob the Jews; but how could this "establish the vision," as Antiochus is not spoken of anywhere in the vision as performing any act of that kind; for he belonged to what is called the Grecian kingdom in *the vision?* Again; "*to establish the vision,*" must mean to make sure, complete, or fulfil the same. And if it cannot be shown that the Grecian kingdom was to rob the people of God, I think it must mean some other nation which would do these acts, to which every word will apply. And to find this we need not be at a loss; for at this very time of which the angel is speaking, Rome, the last kingdom in Daniel's vision, did exalt itself, and this kingdom did have the very marks in the *vision*, and in the events following. This kingdom was to have great iron teeth; it was to break in pieces, and stamp the residue with the feet of it. The vision also says, "He shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and holy people, and that he should magnify himself," &c., the same as exalt himself, Daniel vii. 7, 23; viii. 10—12, 24, 25 verses. And it cannot be denied but that the Jews have been robbed of their city and sanctuary by the Romans, and the Christian church has been persecuted and robbed by this dreadful beast, the Roman kingdom. It is evident, too, that when this kingdom falls, *the vision* will be completed, fulfilled, established. "But they shall fall," says the angel, in the verse under our present examination; "they shall fall;" that is, the ten horns in this fourth kingdom, when the vision is fulfilled or established, and when the stone cut out of the mountain without hands shall grind them to powder. We will take the 15th, "So the king of the north" (Rome is now the king of the north, because they had conquered the Macedonian kingdom, and had become masters of the countries north and east before they attacked Egypt) "shall come and cast up a mount, and take the most fenced cities; and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand." This was about fifty years before Christ, when Pompey, a Roman general, conquered Egypt, and made that kingdom tributary to the Romans, and afterwards entered Jerusalem, and made them subjects of the Roman government. See verses 16 and 17, "But he that cometh against him" (Pompey coming against Egypt) "shall do according to his own will, and none shall stand before him, and he shall stand in the glorious land, which by his hand shall be consumed. He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him," (or men of equal conditions, as it might have been rendered.) The Roman army, of which Pompey had the command, when he went into Egypt and Palestine, was composed of the sons of all the principal citizens of Rome, who were, according to the laws of the republic, to serve ten years in the service of their country before they were admitted to receive the high offices which they might afterwards be candidates for. This accounts for the language just read in the text—"upright ones with him." And "thus shall he do: he shall give him the daughter of women, corrupting her; but she shall not stand on his side nor be for him." When Pompey went into Egypt, he found that country divided between Ptolemy and Cleopatra. Pompey, after he had made them tributary to the Romans, *compelled them to settle their differences by* marriage. Afterwards, when Julius Cæsar came against Pompey with his western veterans, with whom he had conquered the west part of Europe, and in the battle fought between these two contending rivals, (Pompey and Julius Cæsar,) Cleopatra had the command of the Egyptian fleet on the side of Pompey; but in the midst of the action she deserted over to Cæsar with her whole fleet, which turned the fortune of the day in favor of Julius Cæsar. Pompey then fled into the Grecian isles, where he compelled many of them to declare in his favor. But Cæsar soon followed him, and at the battle of Pharsalia completely defeated Pompey, who was slain by a band of pirates or robbers. This part we have in the 18th verse, "After this shall he (Pompey) turn his face unto the isles, and shall take many; but a prince (Cæsar) for his own behalf shall cause the reproach offered by him (Pompey) to cease; without his own (Cæsar's) reproach he shall cause it to turn upon him," (Pompey.) 19th verse, "Then he (Cæsar) shall turn his face towards the fort of his own land; but he shall stumble and fall, and not be found." The history of Cæsar's death is familiar to every school-boy. After he had conquered Pompey, he returned to Rome, entered the city in triumph, and a few days after, when he was about to be crowned emperor, he was slain in the senate-house, before Pompey's pillar, by his own friends; "he stumbled and fell, and was not found." 20th verse, "Then shall stand up in his estate a raiser of taxes, in the glory of the kingdom; but within a few days he shall be destroyed, neither in anger nor in battle." This verse describes Octavius Cæsar, who first taxed the Roman provinces, Judea being taxed (see Luke ii. 1, 5) when our Savior was born; but Octavius Cæsar, afterwards called Augustus Cæsar, was not slain like his uncle Julius, nor like his successors; but died peaceably in his bed. 21st and 22d verses, "And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom; but he shall come in peaceably, and obtain the kingdom by flatteries. And with the arms of a flood shall they be overthrown from before him, and shall be broken; yea, also, the prince of the covenant." In these two verses we have the history of Tiberius Cæsar, who was the successor of Octavius Cæsar in the Roman empire; and was one of the most vile, profligate, bloody tyrants that ever sat upon the Roman throne. History gives us the same account, that he obtained by flatteries the kingdom, and afterwards ruled it by tyranny. He also assumed the name of Augustus. In his reign Christ was crucified, "the Prince of the covenant was broken." Here ends the history of the seventy weeks, this prophetic history being divided into four divisions; the first part is the history of the seventy weeks, to which we have been attending, which began in the seventh year of Artaxerxes' reign, and ended in the 22d year of Tiberius Cæsar's, being four hundred and ninety years; the second part will be the history of Pagan Rome, which begins with the first league made between the Romans and the Jews, and will carry us down six hundred and sixty-six years. You will likewise observe that the angel goes back and begins this history with the league. 22d verse, "And after the league made with him he shall work deceitfully: he shall come up, and shall become strong with a small people."

Let us in the first place inquire, Between whom is this league made? The Romans must be one of the contracting parties, from the fact that the angel is talking about that government before and afterwards, and that the fourth or Roman kingdom was to work deceitfully, "and through his policy also he shall cause craft to prosper in his hand;" see Daniel viii. 25; and also from the circumstance of their being a small or republican people at first; Rome, too, was small in territory at this time, although many nations and kingdoms were tributary unto them. But who was the other contracting party in this league? I answer, It must have been some people whom the angel had in view; and he, Daniel, had the same in view, or he would have given some mark by which Daniel or the reader could have come to a just conclusion. Yes, this was the case; for he had told Daniel in the very outset, "Now I am come to make thee understand what shall befall *thy people* in the latter days." See our text. This, then, is the key that unlocks the whole subject, and explains two important points in the vision. First, it teaches who are the subjects of this *vision;* and, secondly, when and how the Roman kingdom became connected with *the vision.* If I am thus far correct, then the angel has reference to the league made with the Romans 158 years B. C., when the Grecian general, Bacchides, withdrew his army from before Jerusalem, and never returned to vex the Jews any more, as says 1 Maccabees ix. 72. For the history of this league, you can read 1 Maccabees viii. and Josephus B. XII. chap. x., sec. 6. This league was the first ever made between the Romans and the Jews, according to Josephus. It took effect 158 years B. C., when the Grecian kingdom, at the command of the Romans, ceased to trouble the Jews, and the Romans began to work deceitfully. Then began the Pagan beast to exercise his influence over the people of God. And now let us pursue his history as given by the angel Gabriel, 24th verse, "He shall enter peaceably, even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey and spoil, and riches; yea, he shall forecast his devices against the strong holds even for a time." This verse is a true history of the rise of the Roman power; they did scatter the prey and spoil among the provinces, and conquered more nations by their munificence and benevolence in the outset, than by their arms or battles. Rome bought more nations by riches and intrigue than she conquered in war; and she compelled the Jews to submit for about two centuries to that which no nation before had been able ever to do, viz., to be ruled by kings, governors, and high priests, appointed by the Romans, and not chosen by themselves. 25th verse, "And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand; for they shall forecast devices against him." This is a description of the war in Egypt, under the government of Mark Antony and Octavius Cæsar. "Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow, and many shall fall down slain." When Antony went into Egypt with a great army, Cleopatra, then queen of Egypt, deserted her husband's standard, as she had before Pompey's, and went over to Mark Antony with all the forces she could command; by which means Egypt became an easy prey to the Romans; so that a part of the Egyptian army, that fed of the portion of the king's meat, were the means of destroying the kingdom. "And both of these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper; for yet the end shall be at the time appointed." These two kings are Antony and Octavius, their characters agreeing with the description given in this passage; history showing that they ruled over the Romans for a season jointly, and that they were both of them great deceivers and liars. History also informs us that after Antony had conquered Egypt, he and Octavius quarrelled; Octavius Cæsar declared war against Antony, marched an army towards Egypt, and at the battle of Actium defeated Antony and Cleopatra's forces, afterwards took Alexandria in Egypt, and Antony and Cleopatra put themselves to death, and Egypt becomes a Roman province. This was thirty years before the birth of Christ. 28, "Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits and return to his own land." Then Octavius returned to Rome. And the next exploit that this fourth kingdom would do would be against the holy covenant. They, by their authority, crucified our Savior, persecuted the saints, and destroyed Jerusalem; and this fills up the acts of this Pagan history until towards the close of the reign of the Pagan beast. 29, "At the time appointed, he shall return, and come toward the south; but it shall not be as the former, or as the latter." The time appointed must mean the length of the reign of this beast, whose history the angel is now giving, which I have shown, in a former lecture, is 666 years. "He shall return, and come towards the south," not as the former or latter. Not as the Romans going into Egypt, the latter; nor the Syrians going into Egypt, as the former; but Italy must now take her turn to be overrun by the northern barbarians. Therefore the angel says, in the next verse, see 30, "For the ships of Chittim shall come against him;" the meaning of which is, that the Huns, which lived on the north of the Adriatic Sea, the place where it was anciently called Chittim, under their leader Attila, (surnamed the Scourge of God,) should ravage the Roman empire. This was fulfilled 447 years after Christ. "Therefore he shall be grieved, and return, and have indignation against the holy covenant, so shall he do; he shall return, and have intelligence with them that forsake the holy covenant."

About the time that Attila ravaged the Roman empire, Christians conceived it to be a judgment of God upon the Romans for their idolatry and wickedness, and refused to bear arms in favor of the Roman emperors, which led to a bloody persecution of Christians, and a renewal of Pagan rites and sacrifices, which had been partially suspended during the reign of Constantine and succeeding emperors, except in the case of Julian the Apostate. "And arms shall stand on his part," that is, the force of the empire would be on the side of Paganism. "And they shall pollute the sanctuary of strength." *They*, in this passage, means the governments or kings, established on the fall of the Roman empire in the west, by the Huns, Goths, and Vandals of the north. "By sanctuary of strength," is meant Rome. And it is said that at the time that Rome was taken, men, women, and children were sacrificed to their Pagan deities. "And shall take away the daily sacrifice." The angel is giving us a history of what these kings would do, when Rome should be divided into its ten toes, or when the ten horns should arise, which the angel has heretofore explained to mean ten kings, Daniel vii. 24. This is evident by his using the plural pronoun instead of the singular, as before or as he does afterwards, when the little horn obtains the power. To "take away the daily sacrifice," means to destroy Paganism out of the kingdom. This was done by those ten kings who now ruled the Roman empire, and would for a little season, until they should give their power to the image beast. "And they shall place the abomination that maketh desolate" *They*, meaning the ten kings, *shall place*, shall put in the room or *place* of the *daily sacrifice* or Pagan beast, which would now receive its death-wound by the sword, that is, by the civil power of this fourth kingdom, under the reigning power of these ten kings; for John tells us, Rev. xvii. 12, 13, "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but *shall* receive power as kings one hour with the beast, these have one mind, (being all Pagans,) and shall give their power and strength unto the beast;" that is, to support Paganism. Now, this was evidently fulfilled; for after the fall of the Western Empire, A. D. 476, and before A. D. 490, ten kings had arisen upon the ruins, and formed ten separate kingdoms, the names of which I have before given; they all being Pagans, of course they supported that form of worship, until they were converted to the Christian faith, which happened within the space of twenty years,—Clovis, the king of France, having been converted and baptized in the year A. D. 496. By the year A. D. 508, the remainder of the kings were brought over and embraced the Christian religion, which closes the history of the Pagan beast, whose number was 666; which, beginning 158 years B. C., would end the beast's reign A. D. 508, having reigned but a short time, (*one hour*, says John,) with the ten kings. We have gone through with the angel Gabriel's second part of the history, as we promised.

I shall now go on with the illustration of the third part of his prophetic history, which is the history of the image beast, the deadly wound healed, or what Daniel calls "the abomination that maketh desolate." This beast would rule over the kings of the earth, and tread the church of God under foot forty-two months, or time, times, and a half, which is twelve hundred and sixty years, in common time, or, as the angel tells us in Daniel xii. 11, from the taking away the daily abomination to set up the abomination that maketh desolate, should be a thousand two hundred and ninety days,—showing a difference of thirty years from the statement of the actual reign of the image beast and the other, which includes all the time from the taking away down through the setting up or reign of the image beast. Therefore, to reconcile these two statements, we must conclude there were 30 years from A. D. 508, when Paganism ceased, before the image beast, or Papal Rome, would begin her reign. If this is correct, then the 1290 began 508, and would end in 1798. But the reign of Papacy would not be set up until A. D. 538, and would end in the same year, A. D. 1798, being 1260. This, then, is the history the angel will give us next. 32, "And such as do wickedly against the covenant shall he corrupt by flatteries; but the people that do know their God shall be strong, and do exploits." The ecclesiastical historians tell us that in the beginning of the sixth century, about A. D. 538, a number of writers in that day undertook to prove that the Papal chair, together with councils of his approval, were infallible, and their laws were binding on the whole church. These writers were highly honored, and flattered with promotion by the reigning powers; while on the other hand there were many who opposed this power of the Pope and clergy, who were denounced as schismatics and Arians, and driven out of the kingdoms under the control of the Romish church. 33, "And they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days." Those who instructed the common people, and opposed the worshipping of images, the infallibility of the Pope and councils, the canonizing of departed saints, were persecuted by the civil power, (the sword,) were burned by order of the ecclesiastical courts established by the laws of Justinian, emperor of Constantinople, whose code of laws, published about A. D. 534, gave to the bishop of Rome power to establish courts for this purpose; and many in the sixth century and subsequently down to a late period, "*many days*," suffered death, imprisonment, and confiscation of goods, in consequence of a difference of opinion in matters of religion, by the tyranny of this abomination, "the bloody city which has reigned over the kings of the earth." 34, "Now, when they shall fall, they shall be helped with a little help; but many shall cleave to them with flatteries." This text agrees with one in Revelation, xii. 16, "And the earth helped the woman." "But many shall cleave to them;" that is, many men of the world would cleave to them, and professedly would flatter the true people of God that they were friendly at least to them; and by these means Satan carried on his wars against the children of God. 35, "And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end, because it is yet for a time appointed." This verse shows us that even Christians would be led into some of the errors of Papacy, and would be tried and purged, even to the end of this image beast's reign, which time is appointed, as I have already shown, to be "time, times, and a half," 1260 years, ending A. D. 1798. 36, "And the king shall do according to his will; and he shall exalt himself and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished, for that that is determined shall be done." *The king* here spoken of is the same as Daniel's little horn, which came up among the ten horns. It is the same that blasphemed the God of heaven. It is mystical Babylon. Isa. xiv. 12—15; Rev. xiii. 5, 6. The same Paul has described in his Epistle, 2 Thess. ii. 1—8; the same image beast which we have been examining the history of; and one thing is evident, that this beast will continue, until the day that God pours out his indignation upon a guilty world, in some form or other. 37, "Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god; for he shall magnify himself above all." In this passage we have a plain description of Papacy; they do not worship the same gods the Pagans did—"*their fathers;*" and their clergy are forbidden to marry; the Pope calls himself the vicegerent of God, or God on earth, having the keys of heaven, &c. 38, "But in his estate shall he honor the god of forces; and a god whom his fathers knew not shall he honor with gold and silver, and precious stones, and pleasant things." It is true that the Pope, for ages past, has had large armies at his command, and always a body-guard to attend him in his capital; also, that they adorn their pictures with gold, and silver, and precious stones, and pleasant things, and that the gods they worship, such as the images of Christ, apostles, Virgin Mary, and canonized saints, were not known to Pagan worshippers. 39, "Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory; and he shall cause them to rule over many, and shall divide the land for gain."

These patron saints, which the Pope divided among the several nations of the earth, and in almost every family,—each one having their patron saint to rule over them, by the appointment of the Pope,—were strange gods indeed; and rational beings might truly wonder

THE MIDNIGHT CRY!

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' Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie though it tarry, wait for it ; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. DAILY—NO. 36 PARK-ROW. PRICE TWO CENTS.

THE MIDNIGHT CRY.

HEAR BOTH SIDES.

The following article is published on a sheet with an ornamental border, that it may be suspended where it will catch every eye, and make Christ seem to say " the end is a great way off." Its author is the same " B " alluded to in our paper last Monday. He advises every body to stay away from our meetings. We advise our readers to read his article, and see if deserves the title he has given it.

MILLERISM REFUTED.

" BUT THE END IS NOT YET."

There has scarce been a period of the Christian Church, from the days of the Apostles to the present time, in which she has not been agitated and distressed by the teachings and doctrines of false prophets. It is well known, that the whole of Europe was in a state of convulsion during the tenth century, in consequence of the prevalent belief, that at the close of that century Christ would appear in person to judge the world. But the time passed, and the world still continued to exist, and move on as before. Since that period, in almost every age, prophets have arisen in Europe, who have predicted a speedy dissolution of the world ; but the respective times which they have assigned as the consummation of all things here below, have passed away, and it requires no proof to show, that all their beautiful theories have fallen to the ground. Another *prophet* has recently arisen in our own country—the immortal MILLER —who informs us that all the great and learned scholars who have written in relation to the prophecies, have been mistaken, and that it has fallen to his lot alone to discover the truth. According to his theory, the world will come to an end in 1843 ; Christ will then appear to reign with the saints for a thousand years on the earth, after it is purified by fire ; and the wicked will be cast into the bottomless pit. As we think that his views are calculated to have an injurious tendency, we have been induced to present in this form as brief a refutation as possible of his doctrines, in order that it may be accessible to all classes. We therefore give the following reasons why we believe the world will not be destroyed in 1843.

I. *There are many predictions in the Scriptures which have never been fulfilled.*

The following are unfulfilled predictions in relation to the glory of the millennial state, showing conclusively that there must be a time when Christianity will be more universally established than it now is, before the end of the world. God's promise to Abraham, Gen. xxviii. 14, " And in thee, and in thy seed, shall all the families of the earth be blessed."—Num. xiv. 21, " But as truly as I live, all the earth shall be filled with the glory of the Lord."—Ps. ii. 8, " Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—xxii. 27, " All the ends of the world shall remember, and turn unto the Lord ; and all the kindreds of the nations shall worship before thee."—lxvii. 7, " All the ends of the earth shall fear him.—lxxii. 11, " Yea, all kings shall fall down before him ; all nations shall serve him."—Isa. ii. 4. 18, 19, " And he shall judge among the nations, and shall rebuke many people ; and they shall beat their swords into plough-shares, and their spears into pruning-hooks ; nation shall not lift up sword against nation, neither shall they learn war any more. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth."—xi. 6, 9, " The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid ; and the calf, and the young lion, and the fatling together ; and a little child shall lead them—they shall not hurt nor destroy, in all my holy mountain : for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—lii. 10, " All the ends of the earth shall see the salvation of our God."—Jer. xvi. 19, " The Gentiles shall come unto thee from the ends of the earth."—Joel ii. 28, " And it shall come to pass afterward, that I will pour out my Spirit upon all flesh." —Zech. ix. 10, " And his dominion shall be from sea even to sea, and from the river even to the ends of the earth."—xiv. 9, " And the Lord shall be King over all the earth ; in that day shall there be one Lord, and his name one "—Matt. xxiv. 14, " And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations ; and then shall the end come."—Rev. xi. 15, " And the seventh angel sounded ; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ ; and he shall reign forever and ever."

The following are unfulfilled predictions in relation to the Jews :—Is. lx. 15, " Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations."—lxii. 12, " And they shall call them, The holy people, the redeemed of the Lord : and thou shalt be called, Sought out, A city not forsaken."—lxv. 10, " And I will rejoice in Jerusalem, and joy in my people : and the voice of weeping shall be no more heard in her, nor the voice of crying."—Jer. xxxi. 10, " He that scattered Israel will gather him, and keep him, as a shepherd doth his flock."—Ez. xxxvii. 25—27, " And they shall dwell in the land that I have given Jacob my servant, wherein your fathers have dwelt ; and they shall dwell therein, even they, and their children, and their children's children, forever ; and my seravnt David shall be their prince forever. Moreover I will make a covenant of peace with them ; and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore. My tabernacle also shall be with them ; yea, I will be their God, and they shall be my people.—xxxix. 28, 29, " Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen : but I have gathered them into their own land, and have left none of them any more there. Neither will I hide my face any more from them : for I have poured out my Spirit upon the house of Israel, said the Lord God."—Hos. iii. 4, 5, " For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterward shall the children of Israel return and seek the Lord their God, and David their king ; and shall fear the Lord and his goodness in the latter days.—Amos ix. 14, 15, " And I will bring again the captivity of my people of Israel, and they shall plant vineyards, and drink the wine thereof ; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more pe pulled up out of their land which I have given them, said the Lord thy God."—Rom. xi. 25, " Blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

II. *The different prophetic numbers mentioned in the Scriptures, do not terminate at such periods as to bring the end of the world in* 1843.

The first number which we shall notice is the 2300 days. This is mentioned in Dan. viii. 14, " Unto two thousand and three hundred days ; then shall the sanctuary be cleansed." This Mr. Miller considers as referring to the end of the world. He says the word sanctuary means the Christian church, and the 2300 days represent 2300 years. He dates the commencement of this period with the commencement of the 70 weeks mentioned in Dan. ix. 24, B. C. 457 ; which will bring its termination in 1843. But there is no " satisfactory evidence to show that the 70 weeks and the 2300 days run parallel with each other, and that the former is the key to the latter. The 2300 days are found in Dan. viii. 14, and the 70 weeks in Dan. ix. 24 ; and the vision respecting the former was in the third year of Belshazzar, and the latter in the first year of Darius, some fifteen years apart."* We see, then, that there is no authority for placing the beginnings of these two periods at the same time. There is another objection to this interpretation. This number cannot properly be considered as representing years ; although we are willing to grant that many of the prophetic numbers may be so understood. The original word which is translated days, means literally, evening-mornings ; so that the passage might be translated, " Unto two thousand and three hundred evenings and mornings ;" referring to the practice of the Jews, of offering up a sacrifice both morning and evening. Consequently, most commentators consider the number either as being literal days, or as referring to the number of sacrifices : which would make one half as many days or 1150. This period they consider as referring to the persecutions of Antiochus Epiphanes.

We shall now examine the 1260 days, mentioned both in Daniel and Revelations. This is the same as the 42 months, and the time, times, and the dividing of time. We are ready to agree with Mr. Miller that this number represents 1260 years, and that it denotes the continuance of Papacy. We disagree with him as to the time of dating the commencement of this period. We do not see why A. D. 538 " is the proper period to begin the reckoning of the 1260 years. The principal argument is, that then the Papacy arose ; the emperor Justinian declared the Pope head of all the churches. But history informs us that the churches did not, after this, for a long time, acknowledge his supremacy ; that it was contested by the bishop of Constantinople, who assumed the title of Supreme Pontiff in 588 ; which was confirmed by a council then in session in that city, and that it was retained by his successors until 606. In that year, the profligate Emperor Phocas, to gratify the inordinate ambition of Boniface III, Bishop of Rome, the successor of Gregory, deprived the Bishop of Constantinople of the title, and conferred it upon Boniface ; at the same time declaring the Church of Rome to be the head of all other churches. This is the most propable date of the establishment of the Papal supremacy over the churches. But it was not until the middle of the 8th century, A. D. 756, that the Pope became a temporal prince, and was clothed with civil power."* In commenting upon this passage, the learned and excellent Mr. Scott says : " From carefully comparing what different expositors have stated concerning this ' little horn,' and the time at which the predicted term of 1260 years began, with the prophecies themselves, I am led to conclude that ' the little horn' was in existence for a considerable time before he was possessed either of ecclesiastical or temporal dominion. That he sprang up soon after the empire was divided into ten kingdoms. That though the Bishop of Rome, even then, nay, before, made arrogant claims ; yet, ' the little horn' was comparatively harmless, till by the decree of Phocas he was constituted ' Universal Bishop and Supreme Head of the Church,' A. D. 606.'' But, Mr. Miller says that the fulfillment of the prophecy shows his computation to be correct : for, in A. D. 1798, the termination of the 1260 years, according to his calculation, Berthier invaded Italy, and destroyed the civil power of the Pope. It is true that the civil power of the Pope was, for a time, suspended, but since that period he has been restored to his throne, and is now wielding civil power, at least over his own dominions. His ecclesiastical power, no one will dispute, has been but little diminished.

There are two other prophetic numbers which we have not yet examined ; the 1290 and the 1335 days, which Mr. Miller supposes commenced A. D. 508. The first, therefore, will end in A. D 1798, with the 1260 days, and the latter will continue until A. D. 1843, the end of the world. But it is evident that if the date of the commencement of the 1260 years be not A. D. 538, the termination of all the numbers will be altered ; for if the termination of the 1260 years be altered, the termination of the 1290 years will also be altered, for they must end at the same time ; consequently, the commencement of the 1290 years will be altered, and, therefore, the commencement of the 1335 years will also be altered, for these numbers must begin at the same time. Consequently, the termination of the 1335 years will be altered ; that is, the world will not come to an end in 1843. Mr. Scott, in speaking of these three numbers, says, " The 1290 days must be calculated from the same time as 'a time, times, and a half;' or three years and a half, or forty-two months, or 1260 years, and they reach to thirty years beyond them. The subversion of the kingdom of the papal Antichrist, and the destruction of the seat of the beast, and of the Mahommedan delusion, will probably be at the end of the 1260 years; thirty years more may be taken up in wholly extirpating every antichristian power; and the last number of 1335 years, which reaches forty-five years beyond that time, may predict the complete introduction of the millennium, when "the earth shall be filled with the knowledge of the Lord, as the waters cover the sea;' and happy will they be who wait and live to see that time."

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* Rev. H. Morris.

* Rev. H. Morris.

III. *It is evident, from several passages in the Bible, that God is unwilling to reveal the time of the end of the world to man.*

The Saviour says, "Of that day and hour knoweth no man; no, not the angels of heaven, but my Father only." Many refer this to the destruction of Jerusalem, but Mr Miller refers it to the end of the world. If, then, it denotes the end of the world, how can the time be pointed out? Mr. Miller says that he does not pretend to know the day nor the hour, but only the year. This is a manifest forcing of the passage. The expressions day and hour evidently refer to the time of the end. The Saviour also told his disciples that it was not for them to know the times and seasons which the Father hath put in his own power. St. Paul says, "But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." B.

REPLY.

The author makes his debut by laying down on the very introduction of the subject, *false premises*, viz:—that Mr. Miller is a *prophet*—insinuating that his views are not the deductions of a careful study of the Bible, and based upon the Scriptures, as being what *they* teach, but that they are his own prophetical hallucinations, than which nothing could be wider of the truth. How any man, who lays any claim to moral integrity, could lay down such premises in the present stage of this great question, we have not the sagacity to perceive. We feel ourselves compelled to one of the following conclusions, viz:—that the writer of the article in question, has never acquainted himself with Mr. Miller's real views, and is therefore unqualified to animadvert upon them—or, he is morally dishonest, and intentionally misrepresents. Which of the two is correct, we do not pretend to say; but that it is one of them, we cannot doubt. The author, after stating his preliminaries and premises, says,—"We, therefore, give the following reasons, why we believe the world will not be destroyed in 1843"

1st. "*There are many predictions in the Scriptures which have never been fulfilled.*"

He then proceeds to make a number of quotations from the Scriptures, which he supposes teach the doctrine of a temporal millennium, and which evidently have either already been fulfilled, or remain to be fulfilled in a future state. We will quote a few of the most important passages, which will serve as specimens of the author's Biblical knowledge. He quotes the following, to prove that all the world is to be evangelized or converted. Ps. ii., 8, "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Now, if his readers will take their Bibles and read the 9th verse, they will learn for what purpose the heathen were to be given to Christ. It says—"Thou shalt break them with a rod of iron; thou shalt DASH THEM IN PIECES like a potter's vessel." This is what our sage author calls the conversion of the world. Is *he* a Bible student!

Again, he quotes Rev. xi, 15, "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world, are become the kingdoms of our Lord, and his Christ; and he shall reign forever and ever," This, he seems to think, has reference to the conversion of the world—or a temporal millennium. But he has overlooked the fact, that the 5th, 6th, and 7th trumpets, and the three woes, are to be simultaneous. Rev. viii. 13, "And I beheld, and heard an angel flying through the midst of heaven, saying, with a loud voice, Woe, *Woe*, WOE, to the inhabitants of the earth, by reason of the other voices of the trumpets of the three angels, which are yet to sound." What our author calls the greatest blessing that has ever yet fallen to the lot of man, the Revelator represents as the last and most terrible Woe, that God has ever inflicted upon the earth. It is in allusion to the time when Christ shall be revealed from heaven in flaming fire, to take vengeance on the ungodly—to destroy them that destroy the earth—to gather home His saints—set up His Glorious Everlasting Kingdom, and reign forever and ever.

The other passages quoted by our author, are just as irrelevant, and just as inapplicable to the subject of the first proposition, as those we have given. They necessarily refer to the Resurrection state. We will notice one or two more. Ps. lxvii., 7, "All the ends of the earth shall fear him." This cannot be, while the tares, which are the children of the wicked one, are on the earth; and they *will* be, Christ informs us, till the end of the world. Isa. xi., 9 "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." This cannot be said of a state this side of the first resurrection, for as long as there are tares they *will hurt*; and so long the knowledge of God will not *perfectly* fill the earth. This prediction is also partly repeated in Isa. lxv., 25, where it follows the prediction of the new heaven and new earth.

He next proceeds to quote certain passages of Scripture, to prove the return of the carnal Jews to Palestine. The very first quotation he makes, shows the fallacy of his position. Isa. lx., 15, "I will make thee an eternal excellency," &c. Now, are the carnal Jews, as such, to be made an *Eternal* Excellency? Let it be remembered, that to the unbelieving Jew, there is no promise in God's book. Hence, if the Jew goes back to Palestine, it will not be under the promise of Jehovah. In the next place, if the Jew is converted to the faith of Christ, he has no longer any motive to induce him to go back to old Jerusalem. All the great and glorious promises of the Bible, are made, only to the true seed. And Paul says, Gal. iii., 29, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to promise." Rom. ii., 28, 29, "For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew, which is one inwardly; but circumcision is that of the heart, in the spirit, and not in the letter."

It will be seen, that nearly all the quotations made, necessarily refer to the restoration of the *true Israel* to the glorified state; and not to the restoration of carnal Israel. For nothing is more clear, than that all the promises made to Israel, have either already been fulfilled in the restoration of the Jews from Babylon, or remain to be fulfilled in the gathering of the TRUE ISRAEL, at the second coming of Christ, and the resurrection of the just. This is evident from Stephen's address, in the seventh chapter of Acts, where, in speaking of the promise made to Abraham, he says—"And he (God) gave him none inheritance in it, (the land of promise) not so much as to set his foot on," yet he promised that he *would* give it to *him* for a possession, and to his seed. It was promised to Abraham *personally*, as well as to his seed, and therefore can only be fulfilled in the resurrection, when the second Adam shall take to himself his great power, and establish his reign, and his government in the renewed earth.

"*II. The different prophetic numbers mentioned in the Scriptures, do not terminate at such periods as to bring the end of the world in* 1843.

The above proposition is a strange anomaly—a violation of the author's own premises—and a perfect outrage of his *third* proposition, which reads as follows:

"*III. It is evident, from several passages in the Bible, that God is unwilling to reveal the time of the end of the world to man.*"

Under the second proposition, the author labors to show that "*the prophetic numbers*" do not terminate in 1843; and lays down premises that will carry them down sixty-eight years further. Is it any *more criminal* in Mr. Miller to fix on 1843, for the termination of the prophetic periods, than for Mr. "B" to fix on 1911? He would condemn us for fixing on *any time* for the termination of the prophetic dates, and yet *he* proceeds to show that the time in question is more than half a century off yet!! "Who art thou, O man! that condemnest thy brother, when thou thyself doest the same things!"

Now, that our author has picked a quarrel with himself, it would seem unnecessary that we should take any farther notice of his article, and especially as it is a mere echo of "Rev. H. Morris." But, lest some should think it all good argument, we will make a passing notice of some of the most prominent points.

He first wishes to take exceptions to commencing the 2300 days and 70 weeks of Daniel (chapters viii. and ix.) at the same point. Now hear some of his *argument* on the subject. After quoting a sentence from Rev. Mr. Morris' work on the subject, which is a naked assertion, without a shadow of evidence, he says: "We see, then, that there is no authority for placing the beginnings of these two periods at the same time." In what light he "sees" this, he does not tell us, and we cannot divine it, unless it be the light of Mr. Morris' assertion, which, to every Bible man, must be a very *dark* light.

Next, the jaded position is assumed that the visions of the 8th and 9th chapters do not refer to the same thing, because they were 15 years apart. But we cannot make good sense of the prophecy unless we consider both chapters as speaking of *one vision*. After Gabriel had told Daniel (chapter viii.) to "shut up the vision, for it shall be for many days," Daniel says, "I was astonished at the vision, but none understood it." Yet Gabriel was commanded to make him understand it. In the first year of Darius, fifteen years after he had the vision, Daniel learned by books that the 70 years of the Babylonish captivity were accomplished. And as he had been informed (chapter viii. 14) that the sanctuary would be cleansed at the end of 2300 days, he evidently supposed that, as the 70 years had ended, the sanctuary would now be cleansed; and for this he began to pray. The prophecy is not divided as the chapters in our version divide it. The last thing he says in chapter viii. is, that none understood the vision. He then goes directly on (see Coit's arrangement of the Bible) to the explanation of Gabriel, given in the 9th chapter. Now, let it be remembered, that chapter ix. is not a vision, but simply an explanation of *the vision* spoken of in chapter viii., for he does not say in chapter ix. that a vision appeared unto him, as he does in chapter viii.; but he says, verse 21, "Whilst I was speaking in prayer, the man Gabriel, whom I had seen in *the vision*, touched me," &c. Whom he had seen in what vision? Why, the vision spoken of in chapter viii., of course. To speak of the 8th and 9th chapters as two distinct visions, savors either of great ignorance on the subject, or of being so pressed for argument, as to wilfully violate common sense! Let the inquiring, read the 8th and 9th chapters in connection, and they cannot help seeing the fallacy of such an argument; for no new vision is once mentioned in chapter ix. This fact alone annihilates any argument on this point. Gabriel goes on to say to Daniel, (ix. 21,) "I am come to give thee understanding. Therefore understand the matter and consider *the vision*." What vision, we ask? If it be said the vision in the 8th chapter, our point is gained; and we challenge them to find a vision in chapter ix. Gabriel, after telling Daniel that he had come to explain to him the vision, (of chapter viii. of necessity) says, "70 weeks are determined upon thy people," &c., or as our best Hebrew scholars say, "70 weeks are cut off," &c. Now, if 70 weeks are cut off, they must be cut off from some greater number. Professor Seixas says there can be no doubt that the 70 weeks were to be cut off from the 2300 days. This admitted, and the point is settled. Gabriel then told Daniel, verse 25, when to commence that period, viz., at the going forth of the commandment, which was in the seventh year of Artaxerxes, B. C. 457.

Now, we have not the sagacity to see how Gabriel gave Daniel any light or understanding on the subject, unless the 70 weeks are considered a key to the 2300 days. Will "B" be so kind as to tell us, or at least to get his friend Mr. Morris to do it for him? But this seems too much like laboring to prove a self-evident truth. Our position is so clear, that the unbiassed cannot but perceive it.

Again—an objection is made on the ground that the original word is evening-mornings, and means only 1150 days. If this is the case, it overruns the time to which they would apply it, viz., the persecutions of Antiochus Epiphanes, by more than 50 days! Who disputes that evening and morning was used for each day in the creation week? See Gen i. 5, 8, 13, 19, 23, 31.

The next objection is against commencing the 1260 days (which he acknowledges to be years,) in A. D. 538. He says, "We do not see why A. D. 538 is the proper period to begin the reckoning of the 1260 years." We will try and aid his vision a little.

The Roman Bishop was *constituted* head of all the churches by the Emperor Justinian, A. D. 533 or '4.* But the Pope was not established in his see until A. D, 538, at which time the siege of the *Ostrogoths* was raised, which left the Catholics in the peaceable possession of Rome. The historian says, speaking of the siege, "One year and nine days after the commencement of the siege, an army, so lately strong and triumphant, burned their tents, and tumultuously passed the Milvian bridge." This was A. D. 538. See GIBBON's Rome, Vol. 3. p. 87. Harpers' edit.

The events of 1798 corroborate this interpretation. A. D. 1798 is a point which stands out as a mighty light-house on the voyage of this vision of time. In 1798 the power of Popery was broken, though not utterly destroyed. Berthier, a French General under Bonaparte, entered Rome, deposed the Pope, and led him into captivity, where he died the following year; since which time the civil authority of the Pope has been cut off, except in a very small state which Bonaparte restored. Now let it be remembered that the Beast (Papacy) was to tread down the Church for a *time, times*, and the *dividing of time*, which is forty-two months, or 1260 days or years. See Daniel vii. 25, Rev. xi. 2, 3, xii. 6, 14, and xiii. 5. Now if we calculate back, 1260 years from 1798, it carries us to A. D. 538, at which time the Bishop of Rome began to exercise his power as head of all the churches, by the authority of the Emperor Justinian, which is evidently the point of time where we are to commence the time, times and a half, or 1260 days.

The objections of "B." to our application of the 1290, and 1335 days of Daniel xii. 11, 12, being entirely *petitio principii*, (a begging of the question) need no reply.

The *finale* of "B.'s" argument against the Advent in 1843, is,

"*III. It is evident, from several passages in the Bible, that God is unwilling to reveal the time of the end of the world to man.*"

We have Scripture authority to support us in the sentiment that Christians may know about the time of Christ's Second Advent. Daniel was commanded, chapter xii. 4, 9, 10, "to shut up the words, and seal up the book to *the time*

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* See Litch's Review of Dowling's Reply to Miller, page 76; also his Prophetic Expositions.

of the end," when, we are given to understand, many shall search and understand it. The best Hebrew scholars so interpret the above passages. Christ said, when ye see such and such signs, " then *know* that it is nigh, even at the doors." The Apostle says, " Brethren, ye are not in darkness that that day should overtake you as a thief." But to the worldly and time-serving professor, and to the unbelieving, &c., it will come as a thief, and they shall not escape. " As it was in the days of Noah, so shall it be at the coming of the Son of Man." Did not God reveal the time of the coming of the flood ? He did, and Noah proclaimed it. But few believed it. " So shall it be at the coming of the Son of Man." The following passages we think will settle this point. Dan. viii. 13—19 ; ix. 21—27 ; x. 1, 14, xii. 10—13. Matt. xxiv. 32—39 ; xxv. 5, 6. Who will give the midnight cry if none know of the time ? See Luke xxi. 25—28.

Great stress is laid on the following passage : " Of that day and hour knoweth no man," &c. The following is Mr. Wesley's note on the above passage :

Matt. xxiv. 36. " But of that day—the day of judgment —knoweth no man—not while our Lord was on earth. Yet it might be afterward revealed to St John consistently with this." It does not say of that day and hour no man shall know, but simply no man then knew. It is also said to be correctly rendered thus, No man may make known, &c., but God only will reveal it.

In conclusion, we would say, look well to this great subject. Be cautious how you drink down the anodynes of those servants who are saying " my Lord delayeth his coming." " Can ye not discern the signs of the times ?" Do not let others settle this great question for you. Oh ! beware, lest that awful day overtake you as a thief in the night. Portentous clouds are hanging over the moral heavens ! And those who oppose our views are constantly prophecying that some " great event" is at hand. And while they do not say what it is, we think we are authorized, NOT to prophecy, but to say from the testimony of God's word, that we believe the coming of the Lord draweth nigh. O, dear reader, let me say again, be ye also ready. L. D. F.

As we are crowded into a small space, by giving so large a share to our opponents, we are compelled to be brief. Some points will be more fully taken up hereafter.

THE MIDNIGHT CRY.

SATURDAY, DECEMBER 10, 1842.

Lectures To-Morrow.

Public worship to morrow, at the corner of Catharine and Madison streets, at the usual hours, in the morning, afternoon, and evening.

The Junior Editor of this paper will lecture on " The Signs of the Times," and " Christ's Kingdom at hand," unless we are favored by the presence of some other speaker.

Lectures on Long Island.

Brother S. S. Brewer commenced lecturing on Christ's near coming about six months since, in Brooklyn, and has continued to labor occasionally there and in Wallabout and Williamsburg, with cheering success. The new Methodist church in Gowannus is now open for lectures, and he expects to commence a course to-morrow (Sabbath) morning.

Brother Chandler's lectures at Williamsburgh have been attended by crowds, among whom the work of the Spirit has been very manifest. Thursday evening, " it seemed as if the whole congregation would come forward for prayers," as one brother who was present, remarked.

We had the pleasure of seeing last evening, that the half had not been told us respecting the interest felt in this cause. Long before the hour of meeting, every part of the house was crowded to excess, and many stood about the doors. The audience was dismissed before nine o'clock, when a prayer meeting commenced, in which seven young men and several females testified that they found the Saviour.

When the meeting broke up, just before eleven o'clock, the house was still almost as crowded as ever. The Lord was with us of a truth.

Rules of Bible Interpretation.

We have just published on a letter sheet, Mr. Miller's rules of interpreting the Scriptures, designed to be used as a letter sheet, by which a person writing to a friend, can send the whole of this valuable article, and still have room for two pages of written matter on the same sheet. To be had at this office, for 25 cents a quire, or two cents a single sheet.

" It is all Speculation."

Our opponents sell " Millerism Refuted" for 4 or 6 cents. We give it to you, with a Reply, which may be called Bible Truth Vindicated, or Millerism Established, for 2 cents.

Who are the speculators ?

We are frequently accused of being engaged in a speculation, in the publication and sale of the various works on the Second Advent. We should be very willing to give any one a share in our income, if they would only share with us in the investments. But they choose, it seems, to speculate on their own hook.

LETTERS TO EDWIN F. HATFIELD,

Chosen Pastor of the Seventh Presbyterian Church in New York.

NO. II.

HONORED SIR,—After a brief introduction, in which you alluded to the possibility that we had enjoyed our last thanksgiving, you proceeded to inquire if there was any good ground for such a belief. Your first proposition was : " That the world is to come to an end, the Scriptures abundantly declare." Among other clear proofs on this point, you quoted the strong language of Peter : " The heavens and the earth which are now, are reserved unto fire against the day of judgment, and perdition of ungodly men." As this follows the prediction, that there shall come in the last days, scoffers, saying, " Where is the promise of his coming ?" you very properly remarked, that Peter thus connects the coming of Christ with the judgment. I hope we shall never lose sight of this admitted truth.

In reflecting on these many clear declarations of God's word which you quoted, I have accustomed myself to look on the world as under sentence to be burned, and to believe that the time of its execution is very near. Those who would convince me that this execution will be delayed, are bound to bring *positive proof* that the Lord has granted a respite, extending into some remote period of the future. Without such proof, I must believe that the Bible teaches Christians, in all ages, to expect Christ's coming as near, until faith is changed to sight. The inspired Peter made no mistake when he said : " The *end of all things* is at hand ; be ye, therefore, sober and *watch* unto prayer," 1 Peter, 4 : 7. If this was true, then, what a momentously interesting truth it has now become ! Looking over the four thousand years which had passed by, Paul could say : " Now is our salvation nearer than when we believed. The night is far spent, *the day* is at hand." Rom. 13 : 11, 12.

While writing to the Philippians, he throws in this expression, " The Lord is at hand," as if it dwelt almost constantly on his mind. After the lapse of 1800 years shall we exclude it from ours ? When James would comfort those suffering oppression, he says : " Be patient, brethren, unto the coming of the Lord." He then makes a beautiful reference to the patience of the husbandman, waiting for rain, and adds : " Be ye also patient ; establish your hearts, for the coming of the Lord draweth nigh." As if anticipating that some would grow weary, and give up their faith, Peter says : " Be sober, and HOPE TO THE END, for the grace that is to be brought unto you at the revelation of Jesus Christ."

Paul encourages the Thessalonians in their fiery trials, by directing their hopes to the coming of Christ, thus : " We glory in you in the churches of God, for your patience and faith, in all your persecutions and tribulations that ye endure, —(a manifest token of the righteous judgment of God,)— that ye be counted worthy of THE KINGDOM OF GOD, for which ye also suffer ; seeing it is a righteous thing with God to recompense tribulation to them that trouble you ; and to you who are troubled, rest with us, WHEN THE LORD JESUS SHALL BE REVEALED from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, WHEN he shall come to be glorified in his saints, and to be admired in all them that BELIEVE,—(because our testimony among you was believed)—in THAT DAY." 2 Thes. i. 4—10.

Here is a beautiful summary of the Second Advent faith. No wonder the early Christians eagerly looked for their coming Lord, and that the hope of his speedy approach cheered them as they were led to the stake, or were tortured by their cruel persecutors,—as you so eloquently told us. They did but observe the apostle's injunction when he wrote his former letter to the Thessalonians, " Comfort one another with these words."

It is true the apostle proceeds, in his second epistle, (2 Thes. ii. 3, &c.) to unfold what he had not before declared : " That day shall not come except there come a falling away first, and that Man of Sin be revealed, the son of perdition ; who opposeth and exalteth himself above all that is called God or that is worshipped ; so that he as God, sitteth in the temple of God, showing himself that he is God, (or declaring himself to be a God, as the true idea of the Greek is expressed, in a critical translation before me.)

This prediction, the *only* one the apostles ever uttered, containing a hint that Christ's coming was not the next event to be looked for, certainly did not require a long time for its fulfilment, and, of course, was not designed to give the least encouragement to future watchmen to say : " My Lord delayeth his coming." But now, that the Man of Sin *has been* revealed, in that power whose head is blasphemously styled, " My Lord God the Pope," the apostle's prediction becomes to us a startling signal, like the sounding of the sixth trumpet, that the third wo* cometh quickly, for the end of that power is thus described :—" Whom the Lord shall consume with the spirit of his mouth, and shall DESTROY *with the brightness of* HIS COMING."

Thus this passage, from the reading of which, I understood you to infer, that Christ's coming was yet a great way off, seems really to teach that it may be *even at the doors*. O may we be all " ready" " waiting" and " looking," for it is " to them that look for him" that " he shall appear unto salvation."

I remain your fellow servant
Of our coming Lord,
N. SOUTHARD.

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* The third wo is connected with the seventh or LAST TRUMP, as may be seen in the 8th, 9th, 10th, and 11th of Revelations.

For the Midnight Cry.

" Behold, I Come Quickly."

The coming of the Lord draws nigh,
For lo ! we hear the " Midnight Cry,"
Proclaim him at the door ;
The " virgins wise" their lamps prepare—
They break from every earthly care,
And " slumber" now no more.

Hark ! how the faithless " servants" say,
" My Lord his coming doth delay,
For many, many years."
Scoffers increase—the lukewarm sleep,
Nor " oil" within their " vessels" keep,
But silence all their fears.

But thou, my soul, awake ! awake !
Remember how the Saviour spake
About the " Latter Days."
" The love of many shall wax cold,"
" And scoffers also shall wax bold,"
His servant, Peter, says.

O sinner, hear the gospel call ;
Before the Lord for mercy fall,
Ere he to earth descends :
Oh, now to Jesus haste away,
For endless night, or endless day,
Upon thy *choice* depends.

Let all the friends of Christ arise,
And banish slumber from their eyes ;
Behold ! " Redemption's near."
O, be not faithless, but believe,
The " Word of Prophecy" receive—
The Saviour comes NEXT YEAR.

JOHN LYLE.

Newark, N. J., Dec. 3, 1842.

when they beheld the power of this last abomination over the minds and judgments of mankind. And then, again, to see the number of kingdoms, provinces, states, and territories, which the Pope has sold to enrich his coffers, without any more right or title to them than we have to the land in the moon, must convince every one that the description given must apply to the church of Rome or the Pope, who claims to exercise this great authority by *his crazy* title to St. Peter's chair.

We have now arrived to the end of the third division of the angel's history; for the next verse tells us, "*and at the time of the end*," meaning the end of his power to tread on the church by [illegible] civil authority, or reign over the kings of the earth, and to dispose of lands for gain. I have brought you down, my kind hearer, through a long prophetic history of more than 2200 years, and landed you at the year A. D. 1798, when the Pope of Rome lost his civil power. In the beginning of the year 1798, on the 15th of February, a French general, Berthier, entered Rome with a French army without resistance, deposed the Pope, abolished the Papal government, and erected the republic of Italy. The Pope, being taken prisoner, was carried a prisoner by them first to Sienna in Tuscany, from thence to Florence, afterwards to Grenoble, and then to Valence, in France, where he died on the 19th of August, 1799; since which time the Pope of Rome has exercised no more of his former power over any of the kings in Europe, or the Protestant church. We shall now close our lectnre on this history for the present, reserving the remainder of Gabriel's interesting history for another lecture.

LECTURE VII.

DANIEL'S 1260, 1290, AND 1335 DAYS EXPLAINED.

DANIEL xii. 8.

And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?

PREVIOUS to Daniel's asking the question contained in our text, he had been taught, as we have seen in our former lecture, not only the history of future events as they would succeed each other down to the end of the world, but he had the regular order of time specified in the duration of the little horn, "*time, times, and a half*," as in Daniel vii. 25, and xii. 7. But he had been informed of many events which should transpire after his "*time, times, and a half*" should be finished, and not having the length of the Pagan beast, or daily abomination, given to him at all, he could not tell or understand whereabouts in his grand number of 2300 days, the end of the civil power of the little horn, or Papal Rome, carried him. There was no rule given Daniel yet by which he could tell when or how long after the crucifixion of the Messiah before the daily sacrifice abomination would be taken out of the way, and the power of the little horn be established, and the abomination of desolation set up. Be sure, Daniel had heard the whole history down to the resurrection, and had the whole vision specified in his 2300 days. But as he saw there were evidently three divisions of the time after the crucifixion or cutting off of the Messiah at the fulfilment of his 490 years, or 70 weeks, down to the end of his 1810 years, which would be the remainder of his total number of 2300 years, after his 70 weeks should be fulfilled; and having only 1260 of those years accounted for by the reign of his *little* horn, leaving five hundred and fifty years to be applied to the Pagan beast, and for the events which we are to attend to after the Papal beast lost his civil power, —therefore the propriety of Daniel's saying in our text, "Then I heard, but I understood not." He understood not how this time was divided, and especially, how much time would be taken up in the last division of the angel's history, beginning with the 40th verse of the 11th chapter, where our last lecture ended, and finishing with the context of the 12th chapter, the verse previous to our text. That this is the plain and significant meaning, is evident from what follows our text, viz., the angel's answer to Daniel's question, "What shall be the end of these things?" "And he said, go thy way, Daniel; for the words are closed up and sealed till *the time of the end*;" *that is*, my mission is closed, the words are finished, and registered in the roll of God's word; they are *sealed*, that is, made sure, unalterable, will stand until every word has its fulfilment, which in the end shall be accomplished: not, as some suppose, that Daniel's prophecy is *sealed*, closed up, out of sight, and cannot be understood. This is not the way of God's dealings with us; for if this had been the angel's meaning, he would have said to Daniel as he did to John in similar circumstances, Rev. x. 4, "Seal up those things, and write them not." But it is the reverse; for he says in the next verse, 10, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand." None of the wicked shall understand what? Why, the things before spoken of—Daniel's vision and instruction. Very well, then the wicked do right for once. Certainly, if your exposition of the former text is correct, that it is hid, and cannot be known, they are obeying the command of the angel, close up and seal the words; and surely they will not be condemned for obedience. "But the wise shall understand," says the angel. What shall the wise understand? They shall understand *the vision; or the words before spoken* by the angel at least. But say you, "Daniel was commanded to seal up and close the words, so that they may never know them till the end, and the wise understand them. How can these things be?" I answer, These texts explain each other. There is a close connection in the word of God, which must always be kept in view, and if our exposition of one contradicts another of the same connection or of like import, we may know there is a wrong in us. Now, one thing is certain, —"all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." And "secret things belong to God; but things revealed, to us and to our children." And when I see *pretended servants of God, men of great pretence to* piety and knowledge, disputing long and sharp on some metaphysical point in theology, which they nor their hearers can never understand, and when they are asked to explain the plain declarations of God, put it off, by saying, it is sealed up, and we ought not to try to understand it, it makes me think of Æsop's fable of the dog in the manger; of Christ's reproof to the scribes and Pharisees: "Wo unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, *neither suffer ye them that are entering* to go in;" and this passage in Daniel, "The wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." You may depend upon one thing, when you hear such declarations as the above from the pulpit, that the speaker does not love his Bible as well as he loves his own popularity, and studies to support his faith, the popular writers and standard authors of the day, more than the divine revelation of God. But God is now trying his people; he is now giving them a great rule to know their love for his word. If the word of God is to *them foolishness*, and they take more delight in the popular writers of the day, they may depend upon it they are stumbling at that stumbling-stone. But the angel tells us that many shall be purified and made white. This was good news to Daniel, and ought to be so to us; for it is the declaration of God through the medium of Gabriel, his messenger. "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days: but go thou thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days." Now Daniel had all he could ask for; now he could understand the time, and the length, and *part of every division which the angel had given him* in his instruction, so far as to fill up his vision of 2300 years, (as we shall call them, having proved in a former lecture that they ought to be so reckoned, and have been so fulfilled.) He has now learned that, to begin and reckon back from the resurrection, which he well knew would be 1810 years after Christ's crucifixion, he might find out when the daily sacrifice abomination would be taken away. Therefore, take 1335 years from 1810 years, would leave 475 years; and he could reckon that from the end of the 70 weeks, or 490 years, to the end of Pagan Rome, would be 475, from thence to the time he should stand in his lot, would be 1335 years. Then by adding 490
475
1335
——
would make the sum total of his whole vision, 2300 years. And now, let us suppose he wished to know when the abomination of desolation would end, and when it would begin. He has only to take his number, one thousand two hundred and ninety, as given him by the angel, from the 1335, thus— 1335
1290
——
45
and he finds that 45 years before the resurrection the little horn would lose his civil power. Now let him take his time, times, and a half, and add, say 1260 years to 45 years, and he will find that the little horn began his reign 1305 years before the resurrection, and 30 years after the daily sacrifice abomination was taken away. And now he is prepared to give his vision and the instruction of the angel all their proper bearings, and prove it thus:

1st. The seventy weeks or 490 years to the crucifixion of Christ, ...	490
From crucifixion to taking away daily abomination, ...	465
From taking away Pagan rites to the setting up abomination of desolation, ...	30
From setting up Papal power (time, times, and a half) to the end of his civil reign, . .	1260
From the taking away the Papal civil rule to the resurrection, ...	45

Now add these together, and you have the whole 2300 years of Daniel's vision. Do you not, kind hearer, see by this mode, and by these last numbers given him, Daniel could learn every part and division of the whole *history down to the time when he should stand in his* lot? But now, for his instruction, we will suppose Daniel understood our mode of reckoning time; he might have given it to us in this way:—"The 70 weeks, or 490 years, will be accomplished, A. D. 33. The Pagan abomination will be taken away 475 years afterwards, which will be A. D. 508. The papal abomination will be set up 30 years after, A. D. 538, and will continue 1260 years, A. D. 1798. After this 45 years, I shall stand in my lot, and all that come forth to this resurrection will be blessed, A. D. 1843." "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." Rev. xx. 6. "Blessed and holy is he that hath part in the first resurrection."

We are now prepared to give you the remainder of the angel's instruction to Daniel, beginning where we left off in our last lecture; and you will likewise now take notice that it is the last division, and what we now shall read to you must all take place in 45 years, between the years 1798 and 1843. So that you may, almost all of you, judge for yourselves, upon your own observations, whether these things are so or not.

We therefore begin at the 40th verse of the 11th chapter of Daniel, "and at the time of the end" of the papal civil power. Now, another person has obtained this civil power; this was Bonaparte, the ruler *of the French nation. This year of which we are now* treating was the very year that the French destroyed the power of the pope, and Bonaparte began his extraordinary career in conquest and authority; and it was evident, by his success and fortune, that he was raised up by God himself for some great and special purpose; and through him, as an instrument, and by means of the French revolution, the shackles that had bound more than half of Europe in bigotry, superstition, and tyranny, were burst asunder, and the inquisition and papacy lost their power and terror over the bodies and minds of men. *At this time, then, our prophecy* begins, and Bonaparte is the person designated by the pronouns *he* and *him* in the prophecy: "And, at the time of the end, shall the king of the south push at him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships." This is a description of an alliance entered into by the king of Sardinia, Italy and Spain, in the south, and Great Britain, in the north, for six years. England engaged, in this treaty, to pay the king of Sardinia 200,000*l.* per annum, to furnish an army of horse and a large fleet. The command of the fleet was given to Lord Nelson. Various was the success of the allies in the south. Spain had to recede, and finally joined the French. The king of Sardinia had to leave his territories on the continent, and shut *himself* up *in* the *island of* Sardinia. The king of Naples fled to the island of Sicily, after making a vigorous push at the French, in November, 1798, and getting possession of Rome, while Lord Nelson took and destroyed the French fleet, near the mouth of the Nile, the same year. But the French soon retook Italy; and this broke up this league, and the French remained masters of almost all that had belonged to the Western Empire of Rome, except Great Britain. "And he shall enter into the countries, and

THE MIDNIGHT CRY!

VOLUME I. NEW-YORK, MONDAY, DECEMBER 12, 1842. NUMBER 21.

"Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie though it tarry, wait for it; because it will surely come, *it will not tarry*."

BY JOSHUA V. HIMES. DAILY—NO. 36 PARK-ROW. PRICE TWO CENTS.

THE MIDNIGHT CRY.

MONDAY, DECEMBER 12, 1842.

Lectures and Meetings.

The Second Advent Association meet this evening at this office at 7 o'clock.

TO-MORROW EVENING,

Brother Calvin French, from Massachusetts, is expected *to lecture* at the Methodist Protestant Church, in Attorney street.

THURSDAY AFTERNOON,

A Prayer Meeting is called at No. 24 Rose street, for those who seek for a deeper work of grace in their own hearts.

MIDNIGHT CRY WEEKLY.

After this week, *this paper will be published weekly.* Subscriptions received for 24 numbers. to be mailed or delivered in the city. Terms: 50 cents, for 24 weeks, payable, *in all* cases, in advance.

THE DAILY PAPER,

Will cease, as we at first announced, after 24 numbers have been issued.

BACK NUMBERS,

Containing a great variety of valuable articles, for sale at this office.

JUDAISM OVERTHROWN.

Brother Litch's clear and convincing arguments on the restoration of the kingdom to the true Israel, has just been published in a pamphlet form. It is for sale at this office—price *six* cents.

Polyglott Bibles.

Those who have not a pocket Polyglott Bible are not aware of the loss they sustain. The references to parallel passages are of great importance to those who would compare Scripture with Scripture. The marginal readings are really a part of the Bible, for they were given us, *by the translators*, to show, more clearly, the meaning of the original. We have obtained a supply of the very best edition, in a pocket form, which we have *for sale, at only $1 per copy.*

Will the World be Destroyed so Soon?

"It would be very foolish for a man to spend many *years in building a house, and then burn it up.*"

This was the argument of a young lady, who could not bear to think that "all these things shall be dissolved."

Such persons seem to forget that our habitation, which God at first called very good, is defiled by sin, and defaced by the curse. When Paul wrote to the Hebrews, he could say, of the earth, "which bringeth forth briers and thorns," it "is nigh unto cursing; whose end is to be burned."

We believe the Lord is going to restore it, as a new coin is made by melting an old one. "We look for new heavens and a *new* earth, *wherein dwelleth righteousness.*" Then "there shall be no more curse," as we are told in Revelations, 21: 9. When a wise man finds his house defiled and broken, should we not expect him to make it over new? On this point, we find the following sentiment in a commentary on the 2d Epistle of Peter, by Rev. Wm. Adams, Rector of St. Gregory's church, published in London, in 1660:

"Toward the latter end of the world charity shall wax "cold, piety be nipped with a frost, and faith almost "starved to death, and the world thus benumbed, shall "be set on fire.

"It is perfection, not abolition, which is the natural "appetite *of heaven and earth. This world shall have,* "not a destructive, but a perfective end. The world "shall be re-polished, man immortalized, and in all God "shall be glorified."

Another Witness.

A friend has just shown us an extract from a book called "Heaven Opened," by Alfred Addis, B. A., of Trinity College, Cambridge, England; published by Robins, London, 1829.

The writer had probably never heard of Mr. Miller, yet *he argues from* prophectic periods, that "the abomination will cease, or the sanctuary be cleansed," in 1843.

STILL ANOTHER WITNESS.

A friend has just lent us a book, of 578 pages, entitled, "The SECOND ADVENT; or, Coming of the Messiah in Glory, shown to be a Scripture Doctrine, and taught by Divine Revelation from the beginning of the World.—By an American Layman." It was published in Trenton, N. J, in 1815. The author was led to examine the subject by the stirring events of the French Revolution, and especially the taking away of the Papal dominion in 1798. The following is an exact copy of the hymn, which closes the book. It is not perfect poetry, but is valuable, as *showing* how Bible students then regarded the signs of the times. The writer, evidently, believed he was living in "the time of the end," so frequently referred to in Daniel. We believe the same:

—

To you it is spoken, ye virgins be watchful,
  And strengthen the things, that are ready to die;
Your loins still be girded, and be ye found faithful,
  For see *all around you proclaim He is nigh.*
O Hallelujah! Hallelujah! Hallelu! Hallelu! Hallelujah!

Now tumult and uproar; commotions are making,—
  Kingdoms against kingdoms, dire slaughter prepare;
The powers ordained of Heaven are shaking,
  And men's anxious bosoms are troubled with fear.
O Hallelujah! &c.

Great Babel of Rome, firmly seated on her throne,
  Long said in her heart,—as a queen I shall reign;
Her merchants afar off, her sad fate now bemoan,
  And gnawing their tongues, cry alas! for her slain.
O Hallelujah! &c.

The kings she once ruled, and nations forsake her,
  Bereaved of her children—and robb'd of her hire;
The wealth and the treasure she heaped together,
  Now serve to consume her, and burn her with fire.
O Hallelujah! &c.

The blood of the martyrs and saints is found in her,
  The cup that she filled, she drinks now in her turn;
Ye Heavens, Apostles, and Prophets shout o'er her,
O queen of great Babel! 'tis yours now to mourn.
O Hallelujah &c.

Her plagues and her sorrows, shall never be healed,
  Her violence to Zion the Lord will repay,
In fire, to consume her, He'll soon be revealed,
  The smoke of her torment shall rise up for aye,
O Hallelujah! &c.

Then let all her lovers, with trembling be taken,
  The children of Zion have nothing to fear;
They seek for a kingdom that cannot be shaken,
  Their treasure, their hope, their protector is there.
O Hallelujah! &c.

Then watch ye, his servants! see the signs from above;
  He bade you observe them—He will soon come again;
Be steadfast! unmoved! be assured that your love
  To Him and his people, shall not be in vain.
O Hallelujah! &c.

Letter from Brother Litch.

PHILADELPHIA, Dec. 7, 1842.

Dear Bro. Southard,—As I have a little leisure this morning, I sit down to give a brief account of the state of things in this city, on the great subject of the Second Advent. Brother Hale and myself, as you know, left New-York on Saturday, Nov. 29, for Newark, where we had a lecture in the Halsey Street M. E. Church. The Spirit of God was manifestly present to accompany the word to the hearts of the people, and a most deep feeling pervaded the assembly. The effect of the Second Advent lectures in that place is glorious, both on the professing church and the unconverted. But still the opposition is strong, and comes, too, from a source where we should expect better things.

The next day we took the cars for the city of brotherly love, for the purpose of fulfilling some engagements made while here in the former part of the month. Thursday we succeeded in making an arrangement for a depository for our publications, at 67 South Second street, in the store of Brother O. Rogers, *the late publisher of the* "Literalist," and as such, cannot go with us on the Jewish question, nor does he go with us on the time, yet he believes the Lord is soon to come personally and reign on the earth; and that the midnight cry should be sounded.

The doctrine is spreading here more or less in most of the different churches; and as the fruit of it the opposition is beginning to develope itself. Several ministers *are now out upon us.* The ministry in the city are very generally hostile to the discussion of the question in their churches; but the people want light and mean to have it; and we mean, by the grace of God, that they shall have it. We commenced a course of lectures in the Methodist Protestant Church in Kensington, the north-east part of the city, which continues this week. The pastor of the church, although not a believer, has received us most cordially, and takes hold and labors to bring sinners to Christ. The Lord accompanies the effort with his blessing.

Last evening I began a course of lectures in the Western M. E. Church in this city, to continue this week.—We have also two or three invitations to lecture before some of the *Literary* Institutions of the city. Finally, the way is opening before us as fast as we can fill up the appointments. We feel that the work is of God, and he will carry it on in his own way. But when we think that we are within one month of '43, and such multitudes are unsaved, we tremble for them.

Yours, J. LITCH.

BIBLE DCTIONARY.

EXPLANATION OF PROPHETIC FIGURES.

WINGS. Protection, defence. Exod. xix. 4. Ps. xvii. 8. xxxvi. 7. Rev. ix. 9. xii. 14.
WITNESS. Christ, prophets and apostles. Isa. xliii. 10. Acts i. 8, 22. Rev. i. 5. iii. 14. xx. 4.
WITNESSES, TWO. Two testaments, scriptures, figured by the two cherubims. Rev. xi. 3, 4. Zech. iv. 3—6. John v. 39. 1 John v. 9. Exod. xxxi. 18.
WOMAN. The *true* church and anti-christian church. Isa. liv. 6. Jer. vi. 2. Rev. xii. 1. xvii. 3, 7.
WOOD. People. Jer. v. 14.
WORDS OF GOD. Fire. Jer. v. 14.
WRATH, DAY OF. Judgment day. Job xxi. 30. Ps. cx. 5. Zeph. i. 15. Rom. ii. 5. Rev. vi. 17.

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shall overflow, and pass over," was literally accomplished. "He shall enter also into the glorious land," (or land of delight, as it might have been translated.) This, I have no doubt, means Italy. Bonaparte fought some of his most brilliant battles in this delightsome country. The battle of Marengo was fought, if I mistake not, in June, 1800, after crossing the Alps, an impassable barrier between France and Italy, as it was supposed by his enemies. "And many countries shall be overthrown." It is said that Bonaparte conquered three kingdoms at the battle of Marengo. "But these shall escape out of his hands, even Edom and Moab, and the chief of the children of Ammon." Bonaparte, when he went into Egypt, calculated to march into the East Indies: he advanced into Syria, where, after gaining some advantages, he received a decisive check before St. Jean d'Acre, when he was obliged to raise the siege, and retreat back to Egypt with the shattered remains of his army. So the country once inhabited by the Edomites, Moabites, and Ammonites, "escaped out of his hands." 42, "He shall stretch forth his hands also upon the countries; and the land of Egypt shall not escape." "*Hands*" signifies power; and what country on the globe did not more or less feel the effects of Bonaparte's power? Egypt, surely, did not escape; for all Lower Egypt was conquered by his arms. 43, "But he shall have power over the treasures of gold, and of silver, and over all the precious things of Egypt." Bonaparte, in his conquest of Egypt, levied contributions upon the inhabitants of the country sufficient to support and pay his troops, and brought away much with him. "And the Libyans and Ethiopians shall be at his steps." When he first went into Egypt, he landed his army on the coast of what was anciently called Lybia, and his last battle was fought in Upper Egypt—what the ancients called Ethiopia. So both of these places were at his steps, although neither of them was fairly conquered, as was Egypt. 44, "But tidings out of the east and out of the north, shall trouble him." This was what was at that time called the *Holy Alliance*. This was composed of most of the kings on the north and east of France, which finally proved the overthrow of the power of Bonaparte, and the restoration of the Bourbons on the throne of France.

The news of this alliance caused him much trouble, and also his immediate return to France. "Therefore he shall go forth with great fury to destroy and utterly to make away many." This is a plain description of Bonaparte's campaign into Russia. He went forth with an army of 400,000 men, with fury, in order to break up the Holy Alliance. He did utterly destroy Moscow, and laid desolate the country through which he passed. He made way with more than 200,000 of his own army, besides the destruction of his enemies, say many thousands more. Such a destruction of life and property in one campaign was never known since the days of the Persians and the Greeks. 45, "And he shall plant the tabernacles of his palaces between the seas in the glorious holy mountain," (or mountain of delight.) This was literally fulfilled, in May 26, 1805, when Bonaparte was crowned king of Italy at Milan,—Italy lying between two seas. To "plant the tabernacle of his palace" would be to establish him as king. "Yet he shall come to his end, and none shall help him." This closes the history of one of the most powerful monarchs—the most ambitious and fortunate of warriors, and a man of unbounded sway—that modern times had ever produced. He had destroyed, perhaps, more than 3,000,000 lives; he had dethroned more than one half of the kings of Europe; he had disposed of kingdoms at his will; all nations had been under the control of his decrees; he had commanded more than two millions of veteran soldiers; the treasures of the four quarters of the globe lay at his feet. "Yet he shall come to his end and none shall help him." How soon the tale of his end is told! A breath, and his end is come; a vapor, and he is gone. O God! the breath of kings is in thy hand; thy word goeth forth, and it is done; thy decree passeth, and it stands fast. "He shall come to his end, and none shall help him." Where are those kings that courted his alliance? Where the twenty *millions* of French who idolized him as a god? Where are those two millions of veteran soldiers whose bodies had been used, as ramparts to mount him to glory? Where are his five brethren who sat in the seat of kings by his power? Where is his mother, made a rich dowager by his munificence? Where, O where is the empress Maria Louisa, and the young king of Italy? "And none shall help him." Yes, Bonaparte was by the British, after he had resigned himself into their hands, carried a prisoner to the island of St. Helena, in the Atlantic Ocean, where he died in exile. "He shall come to his end, and none shall help him."

By this history the kings of the earth may learn, that God can, with perfect ease, when the set time shall come, break them and their kingdoms to pieces, so that the wind may carry them away like chaff, that no place shall be found for them.

I shall now examine the remainder of Gabriel's message, contained in Daniel xii. 1, "And at that time shall Michael stand up, the great Prince which standeth for the children of thy people." Michael, in this passage, must mean Christ; he is the great Prince, and Prince of princes.

The time here spoken of is when Bonaparte shall come to his end, and none to help him. This was in the latter part of the year A. D. 1815. There are two things for which Christ *stands up* for his people to accomplish; one is their faith, and the other their judgment, Jer. iii. 13. Now, it is evident he did not then stand up in judgment; therefore I shall choose the former, that he stood up to plead the cause of his people, to restrain backsliders, and to add to the church of God many who should be saved. And blessed be his holy name, he accomplished his purpose; for in the years 1816, 17, 18, more people were converted to the faith of Jesus than had been for thirty years before. Almost, and I know not but every town in these states was visited with a shower of mercy, and hundreds and thousands, yea, tens of thousands, were born into the invisible kingdom of the dear Redeemer, and their names recorded among the members of the church of the first-born. This has lasted in a great measure for twenty years, and has spread over a large share of the Christian world; even the islands of the sea have lifted up their voices to God, and the wilderness has bloomed like the rose, and the heathen have seen of his salvation. The grace of God has distilled upon us like the morning dew, and like showers upon a thirsty soil. Surely this must be by the power of Michael, the great Prince of the covenant. "And there shall be a time of trouble, such as there never was since there was a nation, even to that same time." This time of trouble is yet in futurity: but is hanging, as it were, over our heads, ready to break upon us in tenfold vengeance, when the angel of the gospel, who is now flying through the midst of heaven, shall seal the last child of God in his forehead. And when the four angels, who are now holding the four winds, that it blow not on the sea nor on the land, shall cease their holding; when the angel, standing on the sea and land, shall lift his hand to heaven and swear by him that liveth forever and ever, that time shall be no longer, or, as it might, and, perhaps, ought to have been translated, "that there should be no longer delay;" that is, God would wait no longer for repentance, no longer to be gracious; but his Spirit would take its flight from the world, and the grace of God would cease to restrain men: he that is filthy, will be filthy still. Mankind will, for a short season, give loose to all the corrupt passions of the human heart. No laws, human or divine, will be regarded; all authority will be trampled under foot; anarchy will be the order of governments, and confusion fill the world with horror and despair. Murder, treason, and crime, will be common law, and division and disunion the only bond of fellowship. Christians will be persecuted unto death, and dens and caves of the earth will be their retreat. All things which are not eternal will be shaken to pieces, that that which cannot be shaken may remain. And this, if I am right in my calculations, will begin on or before A. D. 1839.[*] "And at that time thy people shall be delivered, every one that shall he found written in the book." Now is come salvation indeed. The people of God are now to be delivered from outward foes and inbred lusts, from the corruptions of the grave and the vileness of the flesh. Every one, the poor and despised child of God, will then be delivered, when he makes up his jewels. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." This verse brings us down to the resurrection of the dead, when the dust will give up the bodies of the saints, and they shall awake to everlasting life; when death shall be finally conquered, and the grave resign up her captive saints to victory and glory.

The angel also mentions the resurrection of the wicked, and speaks of their shame and everlasting contempt. He dwells not in detail on this second resurrection, as though it were too painful for thought, yet tells enough to let the wicked unbeliever know his awful doom, and is silent. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." This verse needs no comment; it is a beautiful figure of the righteous in glory, and the durability of that happiness in the invisible and immortal kingdom of God. "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end." Some have taken occasion, from these words, to say, that this prophecy was to be shut up and sealed, that none might understand it until the end. If it was so, why give it to Daniel at all? Why note it in the Scripture of truth? Why give to us the same instruction which made Daniel understand what should befall the people of God in the latter day? But the plain and obvious meaning of the first part of this verse is, But, O Daniel, close up your prophecy, and set your seal to the truth of it, for at "the time of the end many shall run to and fro;" that is, at the time of the end the means of travel will be greatly extended, so that many would travel into all parts of the earth, and would increase in knowledge of places, men, and things. "And knowledge shall be increased." Can any prophecy be more literally fulfilled than this? The increase of travel, and the means of conveyance, and the improvement in the arts and sciences at the present day, have astonished the projectors themselves. But if it should mean holy things, then look at the great number of missionaries sent into all parts of our world. There are but few nations, civilized or barbarous, Christian or heathen, but what are visited by the professed ministers of Christ; and knowledge of the word of God has increased. And within thirty years, the Bible has been translated into one hundred and fifty languages,—more than three times the number of all languages that had received a translation during 1800 years before. Millions of copies of the Bible have been circulated within the thirty years past, where thousands only had been circulated before. "Then I, Daniel, looked, and behold there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river, and said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?" Here Daniel saw the two holy ones inquiring of the man clothed in linen, which stood upon the waters of the river. This man is the same as Michael standing up for the "children of thy people." The reason I assign is, he is clothed in linen, which shows he is the high priest for the people of God. It is the same angel that John describes, Rev. x. 1—6. This angel is represented as being the messenger of the covenant, by having a rainbow on his head. He was clothed with a cloud pure and white like linen. He, too, had a little book open, showing what he should do, agreeing with our explanation, spreading the gospel for the last time through the world, standing one foot on the sea, and the other on the earth, to keep down the power of anti-Christ, who sits on many waters, Rev. xvii. 1, 15, and the power of the kings of the earth, until the whole elect should be sealed. See Rev. vii. 1—3. And that this angel is the Mediator is evident. And now he closes up the mediatorial kingdom, when he says, Rev. x. 6, "that there should be time no longer," or, as some translate it, *that there should be no longer delay;* which must of course have one of two meanings—either God will no longer delay his judgment, or he will no longer wait to be gracious. See next verse, and 2 Peter iii. 9. Take either one or both positions, and it proves my *object, that a part of the 45 years, the history of which* we are now considering, is taken up in spreading the gospel, and bringing the last remnant into Christ's fold. "For this gospel of the kingdom shall be preached in all the world as a witness unto all nations; and then shall the end come," Matt. xxiv. 14. But the question, How long to the end of these wonders? means to the end of the reign of the beast, which the world wondered after, Rev. xiii. 3. 7th verse, "And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven." This language shows *us plainly, that it is the same angel which John saw in* Rev. x. 1—7. And the same time is indicated in Revelation as in Daniel. Here in Daniel it is in the last 45 years, and in Revelation immediately preceding the time when the mystery of God shall be finished, all that had been declared by his servants, the prophets, the whole prophecies would be accomplished. "And swear by him that liveth forever, that it shall be for a time, times, and a half." This is the same length of time given in Daniel vii. 25, which is there given as the reign of the little horn. It is also the same time which is given in Rev. xi. 2. Forty-two months, (three years and a half,) to give the holy city to be trodden under foot. Again, the same time is given, Rev. xi. 3, for the two witnesses to prophesy, clothed in sackcloth, *1260 days. Also, Rev. xii. 6, 14, for the* church in the wilderness; and, again, in Rev. xiii. 5, where the anti-Christian beast had his delegated power to continue forty-two months. All these times ended in A. D. 1798, as we may hereafter show; when the 45 years began to accomplish the things which I have been attending to in this lecture. "And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

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[*] Opponents have made a great handle of this passage to destroy the influence and the correctness of the calculations of Mr. Miller, by claiming a failure of one of his calculations. Mr. Miller first adopted Guthrie's date for the commencement of the invasion of Greece by the Turks, and which, according to him, was in 1298. Gibbon, however, fixes it upon the 27th of July, 1299. The mistake, therefore, was not in Mr. Miller, but in Guthrie.

The civil commotions alluded to were based upon the coming of the third wo: when the sixth angel had ceased sounding, it is said "the second wo is past; and behold the third wo cometh *quickly*," Rev. xi. 14. The time that would intervene between the close of the second wo and the commencement of the third, would depend entirely upon the latitude that is to be given to the term "*quickly*," and which was not so immediate as Mr. Miller supposed.

It would seem that the present turpitude of public morals, the defalcations, bankruptcies, frauds, duels, murders, etc., etc., and the breaking up of all confidence in the community, must convince any impartial mind, that if the author expressed himself strongly with regard to the anarchy of these times, his anticipations have not been altogether unrealized.

This brings us down to our text, and gives us another important and conclusive sign by which we may know we live on the eve of finishing the prophecies, and on the threshold of the immortal and eternal state. Let us be wise, then, and secure an interest in the inheritance among the just, that when we fail on earth, we may be received into everlasting habitations prepared for those who love Christ.

But the last sign, "the scattering of the holy people;" a part of the perilous times. How are they to be scattered? I answer, by the errors of the anti-Christian abomination, and the "lo heres" and the "lo theres," by dividing the people of God into parties, *divisions and subdivisions. And methinks I hear you* say, "Surely these things are already accomplished." Yes, you are right, in part, but not to its extent; the sects are all divided now, but not crumbled to pieces; some are subdivided, but not scattered. The time is soon coming when father will be against the son, and son against the father. Yes, the sects are all divided now. Presbyterians are divided into Old and New School, and then again into Perfectionists. Congregationalists are divided between Orthodox and Unitarian, old and new measures, Unionists, &c. Methodists are divided between Episcopal and Protestant. Baptists are divided between old and new measures, Anti-masons, Campbellites, open and close communion, &c. &c. Quakers are divided between Orthodox and Hicksites; and thus might we go on and name the divisions and subdivisions of all sects who have taken Christ for their captain.

And now let me sum up in short, what we have proved to you in this discourse. And first, I showed the length of time our history would take up, viz., 45 years. By the numbers given in Daniel xii. 11—13, his 1290 days, beginning when the ten kings, represented by the ten toes in Nebuchadnezzar's dream, and ten horns in Daniel's vision, should be converted to the Christian faith, and the daily sacrifice abomination taken out of the way, viz., A. D. 508, which would end in 1798, when the Pope lost his power to reign over the kings and trample on the holy people, and the abomination of desolation ceased his civil reign, by being deprived of his civil power by Bonaparte. I then showed you that the number 1335 days, beginning at the same time as the 1290 days, viz., A. D. 508, would end in 1843, at the resurrection, for Daniel would stand in his lot at the end of these days. And you have undoubtedly noticed that this brought us to the same year that Daniel's whole number, 2300, brought us, *which is forty-five years, the difference* between the two numbers, 1290 and 1335. I then began at Daniel xi. 40, and gave you the history of Bonaparte, his wonderful career of conquest and power, and his final end. I then gave you the history of Michael standing up, and the reformation that followed in the years 1815, 16, 17, even down to the present time. Then the unfulfilled prophecy which must come soon upon us, the troublous times. Next we came to the time of the deliverance of the people of God, every one that sleeps in the dust of the earth, and the resurrection. Then the angel gave us a few signs which would happen in the course of this time, such as the running to and fro, the increase of knowledge, the nations being restrained from preventing the gospel being preached, and scattering the power of the holy people; all which you have, many of you, witnessed, and can judge for yourselves whether these things are so.

I shall now leave you for the present; and may you reflect candidly and seriously on the subject; for many of you who are now on the earth may live to witness this fulfilment; and if unprepared then, with what regret will you look back on your present opportunity, and wish you had improved these precious moments for the salvation of your souls, and for the glory of God!

Be wise, O ye inhabitants of the earth, for the Lord will come and will not tarry, and the day of vengeance will overtake you as a thief in the night; "but the wise shall understand."

LECTURE VIII.

THE NEW SONG.

REV. v. 9, 10.

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth.

THERE is such harmony, beauty, and knowledge in every part of the word of God, that the Bible student, whose heart is interested in the same, has often, while reading, been led to stop and admire the order, wisdom, and light which burst upon his enraptured vision, at the unfolding of the figures and truths which until that moment, perhaps, lay in darkness, doubt, and obscurity, and seemed to be wrapped up in a *mysterious veil* that almost makes the reader quail, and come to the conclusion that he is treading on forbidden ground; but, perhaps, in an unexpected moment, the inspired penman, seemingly having anticipated our ignorance or darkness, throws out a spark of that live coal which had touched his lips, and our darkness is dispelled, ignorance vanishes before the fulness of knowledge of the word of God, and we stand reproved and admonished for our stupidity and ignorance in the figures and truths before explained. Our text is a brilliant spark of that fire which is upon the altar between the cherubim, and gives us a clear ray of light to discover the allusion of the figures contained in the fourth and fifth chapters of this book. It is conveyed unto us by way of a chorus, like the angel's song at the birth of our Savior in Bethlehem of Judea. It explains to us, in a divine song, what the four beasts are, and gives a key to unlock the mystery of the twenty-four elders, and clearly shows who opens the seals of the book. I shall, in illustrating this subject, inquire,

I. Who they were that sung this new song;

II. *Show the song, and the occasion of it*; and,

III. Speak of the reign and the place where.

I. We are to inquire who are the singers in this grand chorus. The prophet calls them "the four beasts," or, as it might have been more properly translated, *four animate beings;* and the "four and twenty elders," he also calls them "saints." See the 8th verse, "And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps and golden vials full of odors, which are the prayers of the saints." Then comes in our text, "And they sung a new song," &c. The four beasts is a figurative representation of the whole New Testament church, not only in character, but in chronology, representing the four different stages of trial through which the church should pass in her pilgrimage in the wilderness of this world, before she would enter the visible kingdom of her glorious Redeemer, the New Jerusalem, and reign on the earth. And every individual Christian, who may live any length of time after his conversion, passes through some or all of these states of trial. The four and *twenty elders are the twelve patriarchs,* which are sometimes called *prophets*, and the twelve apostles of the Lamb. For it is said, we are built on the prophets and apostles, Jesus Christ being the chief corner-stone; and figuratively it may represent the faithful and true ministers of Jesus Christ; the same as the twenty-four courses of the priesthood under the Jewish economy. See 1 Chron. xxiv. 7—19. And the four beasts are typified by the four grand divisions of the Jewish camp under Moses. The first, on the east, was to follow the standard of Judah; that on the south side, and second in the march, was the standard of Reuben; on the west side, Ephraim, and his was the third standard in the march; on the north side was Dan's standard; and Dan brought up the rear in the march of the Jews through the wilderness. What their several standards were, I cannot tell, except that of Judah, which marched in front, immediately after the ark, which in all probability was a lion. And the "first beast" under consideration was "like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle." These represent the four grand divisions of the gospel church. The first represents the church in the apostolic age, when the church went forth, bold as a lion, preaching and proclaiming the gospel among all nations. The second state or division of the church was the times of persecution and slaughter by the Roman emperors, represented by the calf. The third state of the church was in Constantine's day, when the church enjoyed privileges as a man, and became independent, and like a natural man, proud, avaricious, and worldly. The fourth and last state of trial was when the anti-Christian beast arose; and, under the scourge of this abomination, the church having two wings given her, like the wings of an eagle, she *flew* into the wilderness, where, a place being prepared for her, she is nourished from the face of the serpent a thousand two hundred and threescore days, Rev. xii. 6, 14.

This of course would include the whole Christian church until Christ's second coming, when anti-Christ will be destroyed, and the church delivered from all her foes, and brought into her New Jerusalem state, where John now sees in his vision the whole family of the redeemed, singing the grand chorus as in the verses following our text. "And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand and thousands of thousands." In this vision John has the same view *which Daniel had in his vision. See Daniel vii. 10.* Daniel saw the same throne, and the same numbers stood before it; which proves, almost beyond a doubt, that Daniel's vision carries us into the eternal, immortal, and glorified state; for John, in the next verses, carries us into the eternal state of the righteous.

12th verse, "Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth forever and ever." Nothing can be more evident than that John here saw the whole family of the redeemed, as they will be after the first resurrection; for he gives the several situations of every part of the whole family as they actually were, that is, in body, or the situation of their bodies at that very time *when he was writing; "every creature,"* that is, in person, in their bodies, as they will be after the resurrection; not all mankind as some vainly suppose, but those who are redeemed, or who may hereafter be redeemed, "out of every kindred and tongue, and people, and nation." See our text. If it had been "all nations," &c., he would not have said, "out of," &c. Therefore we must take the whole in connection. But John saw every creature whose bodies then were some of them in heaven, as Enoch and Elijah; every creature who was then alive on the earth like himself and brethren; every body of the saints that had slept and been buried under ground, or in the sea, and all the saints who were yet in the loins of their fathers. In one word, he saw the whole general assembly and church of the first-born, whose names were written in the Lamb's book of life. These four beasts are the same living creatures which Isaiah saw when he had a view of the glory of God. Isa. vi. 1—3, "In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims; each had six wings: with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory." Ezekiel also saw the same living creatures that Isaiah calls "seraphims," and John "four beasts." Ezekiel calls them "cherubims." See Ezek. i. and x. chapters. John says, Rev. iv. 8, "And the four beasts had each of them six wings about him," the same as Isaiah's "seraphims." These wings are the graces of the Spirit, as is strongly implied by Ezekiel i. 12, "And they went every one straight forward; whither the spirit was to go, they went; and they turned not when they went." "With two they covered their face"—humility and repentance; "*with two they covered their feet*"—that is, they walked by two of the graces, faith and patience, faith in God and patient in tribulation; "and with two they did fly"—hope and love. They "mount up with wings as eagles; they shall run and not be weary, walk and not faint," says the prophet Isaiah, xl. 31. And again, John says, they were "full of eyes before and behind, and they were full of eyes within;" showing that they would have just views of sin, of God, and his word, and of themselves: they could look back and see their sins, and the pit from which they had been delivered, and with gratitude remember their Redeemer. They could with eyes of faith look forward and believe in the promises of God, and have a view of the glory that shall be revealed at his second coming. With eyes within, they could look into their own hearts, and see the remaining corruption and hidden depravity that lie lurking in every corner of the soul, and by this means put off the old man with his deeds. They are represented by John as being praying souls, "and golden vials full of odors, which are the prayers of saints." Every one had these vials, says John. How then, I ask, can the prayerless man or woman think to join this celestial throng? "Having every one of them harps;" showing that all of them would have new hearts, be born of God; so they would be enabled to sing in the New Jerusalem state the new song.

These are the characters and persons which John saw represented by *the four and twenty elders* and *the four beasts.* I shall now,

II. Show what we may understand by the new song, and the occasion of it.

The prophet John had been led by the angel through seven different stages of the church, by the vision of the mystery of the seven stars and seven golden candlesticks, under the name of the seven churches of Asia, which ought to be understood symbolically down to the time when the Judge stands at the door, ready to enter in to the supper of the great God, when all wicked flesh will be destroyed, and till the marriage supper of the Lamb arrives, when all the righteous will be raised, enter into the glorified state, and live and reign with him on earth. Then it is perfectly natural that after we had read the history of the church through all her trials, persecutions, and imperfections, we should be led to see her deliverance on the other side of the banks of Jordan, or beyond the power of death, and to hear a part, at least, of that new song which no man can sing unless he is redeemed from the earth.

In the second and third chapters of Revelation, we have the history of the church, as I have endeavored to show in my lectures on the churches. In the fourth and fifth chapters we have a view of the glorified state, and the characters given of those who will enjoy the privilege of that state, the song which will employ the golden harps, and the place where. The characters I have already given. The song is represented as a *new song*. It is *new*, because it is sung only in that state where all things are made new. See 2 Pet. iii. 13, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Rev. xxi. 5, "And he that sat upon the throne said, Behold, I make all things new." Now John saw, in Rev. iv. 2, the same throne, and him that sat upon it, and in the verse above quoted he speaks as though he had mentioned before "him that sat upon the throne." And as he has not mentioned him in this language in any other place, we may have strong reason to believe that the time and subject matter are the same in the 4th chapter of Revelation as in the 21st chapter. Again: we are expressly told that no man could learn the *new song*, but those who are redeemed from the earth, Rev. xiv. 3. And redemption from the earth is nowhere spoken of until the resurrection of the body. Christ says, in Luke xxi. 27, 28, "And then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." And Paul says, Rom. viii. 23, "Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies." In this state they can sing, "For thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." It is also a holy song; for they cry, "and rest not day and night, saying, Holy, holy, holy Lord God Almighty, which was, and is, and is to come." The church in this state are not all holy; they have but a faint view of the holiness of God's character, his law or government; neither could they endure the sight; for when God has seen fit to reveal a small part of his holiness, men have fainted under it. Isaiah cried out, "Wo is me." Ezekiel fell upon his face, Ezek. i. 28. Daniel's comeliness was turned into corruption, so that he retained no strength, Dan. x. 8. Therefore it is evident that this holy song can only be sung in a state of immortality, when we shall be holy, even as God is holy. This new and holy song will not cease, for they rest not day and night, which proves it to be in the eternal state. And the dress and crowns of the elders,—"clothed in white raiment," and they had on their heads "crowns of gold," and they "cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honor, and power,"—all prove that the new song is sung after the second coming of our Lord Jesus Christ; for Paul tells us, that a crown is laid up for him which the righteous Judge shall give him at that day; and not only him, but to all them also that love his appearing. So neither the elders nor the beasts can sing this new song until the New Jerusalem is formed, their bodies redeemed from the earth, and they brought into the eternal state of the righteous. It will not be sung until the last child is born into the kingdom—the last enemy conquered—the elect gathered from the four winds of heaven, and the cap-stone brought forth, when the heavens will ring with this general chorus. "Holy, holy, holy is the Lord God Almighty: blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever; and the four beasts will say, Amen."

III. I shall now show the reign spoken of in our text, and the place where.

There is much speculation at the present day on the reign of Christ on the earth, which is promised in his word, and in the text. Some have supposed that it would be purely spiritual, by the Holy Spirit's influence, when all, or a large share of mankind who then should be on the earth, would be regenerated and become the subjects of his spiritual kingdom; that there would be no tempting devil to deceive, or any kingdoms on the earth, but what would be subject to Christ's spiritual reign, and the church would enjoy a long Sabbath of rest; and the long-desired period of some who profess to be the servants of Christ would come; when church and state would be united, and war would cease to the end of the world, and the world would increase in riches, arts, and science to an amazing degree, beyond anything we have yet conceived; thousands would inhabit the earth where there are but tens now, and man would live to a good old age, and nations be born in a day. This theory is the most rational one I have been able to discover, aside from the glorious reign of Christ with his people in a state of immortality.

To the above theory I have many scriptural objections. Although the advocates of this theory call it spiritual, yet a large share, if not all, are temporal blessings of this kingdom, and are exactly the same that the Jews believed they should possess at Christ's first coming. Again: they must suppose, if this be true, that the rulers of the world must all be Christians, or professedly so. Then what must we say to Christ's words, "My kingdom is not of this world!" and again, "In the world ye shall have tribulation!" The world hate you, and if ye live godly, ye shall suffer persecution; and these (meaning the whole family of the redeemed) have come out of much tribulation. How could those millions, who are born or live in this happy period, come out of great tribulation? But where do the advocates of the above system prove their doctrine? Some pretend to bring the same passages in the Old Testament that the Jews did, to prove their temporal kingdom over the Gentiles, and do not see that much of the Old Testament prophecy was, and has been fulfilled in its typical sense. And it is very easy to show that the passages they pretend to bring in the Old Testament were all fulfilled 1800 years ago.

But, if they had believed in this theory, would not some of the New Testament writers have mentioned this important period? I remember, when I was but a child, of hearing an old minister of the gospel make a remark like this:—"All the Old Testament prophecies," said he, "which were not fulfilled when Christ came in the flesh, are carried into the New Testament, and further explained." I then thought there was reason and propriety in the remark; I think so still, for the two witnesses must and will agree. And where do the believers in this system bring us one word from Christ? Not one. But we can show much to the contrary. The parable of the tares and the wheat carries us to the end of the world; and he expressly says, "Let them grow together until the harvest." His prophecy and parables in Matt. xxiv. and xxv. give us a prophecy until his second coming, and not a word about a happy period previously, but much about "lo heres," and "lo theres," and wicked servants beating and bruising their fellow-servants, and eating and drinking with the drunken, saying in their hearts, My Lord delayeth his coming. Can this be a millennium? No. Too much devil in such conduct as this. Where does Paul, a very prominent writer, give us a hint of these important things? He must have understood the Old Testament as well as some, if not all, of our modern divines. But he, too, has given the reverse. In his epistle to the Thessalonians, he tells us plainly, "Then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and destroy by the brightness of his coming," 2 Thess. ii. In his 2 Thess. i. he tells them of the necessity of patience and faith in all their persecutions and tribulations; which, he says, is a manifest token of the righteous judgment of God; and then goes on to show Christ's coming, and destruction of an ungodly world: nothing that looks like a millennium in this, or any part of Paul's writings, before Christ's second coming. Where, then, shall we find it in the New Testament? Perhaps they may say, in Rev. xx.; but this chapter can never be given to them until they do away the first resurrection; for all in that chapter is after the first resurrection, and, of course, is after the personal and second coming of the Savior; and all the arguments to do away or destroy the word *resurrection* are so futile and weak that it needs no argument to refute them; for what could do it in that place might in every other case, and we should be Sadducees at once. James, Peter, and Jude mention the last days in their epistles, and describe them as being very wicked, yet make no mention of a day of the spread of the gospel in this wonderful manner. James speaks of their heaping up treasures for the last days. "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton: ye have nourished your hearts as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient, therefore, brethren, unto the coming of the Lord; for the coming of the Lord draweth nigh." Can this be the millennium? No! unless proud, earthly pleasure, wantonness, and murder, are the spirit of the millennium. Yet, if it is temporal, this would be the most likely fruits, if we judge of the future by the past; for the greater the temporal blessings, the greater is man's rebellion. Read the second and third chapters of 2 Peter, where he expressly speaks of the last days. "Knowing this first, that there shall come, in the last days, scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" &c., agreeing with what Christ said the wicked ministers would be doing when he comes. They would say in their hearts, My Lord delayeth his coming. Can there be this happy time described in the above theory? All must answer, No. Then let this suffice as answer to the above theory, until our opponents prove their own sentiments by the word. There are many more branches of the above system, but none that I have seen but are liable to the same objections.

I shall now undertake to prove that this reign is in the immortal state, after the resurrection; that Christ will be present with his people, and, of course, personally; and that it will be on the earth.

I. Then I am to prove that it will be immortal after the resurrection.

The present reign is called, in Scripture, a reign of grace; "So might grace reign through righteousness unto eternal life, by Jesus Christ our Lord." This reign has been ever since Christ was in the world, for 1800 years past. We shall now show that this reign must continue until after the resurrection of the dead. See 1 Cor. xv. 23—26; "But every man in his own order; Christ the first fruits, (resurrection;) afterwards they that are Christ's at his coming. Then cometh the end, when he shall have given up the kingdom to God, even the Father; when he shall put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." Here we have plain Scripture that the same reign of grace must continue unto eternal life; and in the other text, until the resurrection of them that are Christ's, and death, the last enemy to the church, is destroyed. Where, then, shall we get in a spiritual or temporal reign? We see evidently there is no change of the reign of Christ in the gospel, or grace, from the apostles' days until the time comes when the saints shall possess the kingdom in the immortal state. Paul says, Rom. v. 17, "For if by one man's offence death reigned by one, much more they which receive abun-

THE MIDNIGHT CRY!

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"Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. DAILY—NO. 36 PARK-ROW. PRICE TWO CENTS.

THE MIDNIGHT CRY.

THE SCOFFER AT THE ARK.

BROTHER HIMES,—The following extract is taken from an old Magazine. Should you think it calculated to benefit the numerous readers of your invaluable little sheet, you will confer a favor on one, who, like the builder of the ark, in olden times, is making ready to step on board of Zion's ship, and launch away to the port of eternal blessedness.

S. S. BREWER.

Brooklyn, December 6, 1842.

A short time since, little else was talked of but the late destructive flood. When two friends happened to meet, instead of the usual remark upon the mildness or roughness of the weather, the first observation was,—"The river was still rising, or beginning to subside." I happened to be in company at a friend's house, when the waters were still out, and questions, and anecdotes, and arguments, and exclamations of wonder and pity were echoing from all corners of the room.

After retiring to rest, I dreamed—and it will not be thought surprising that my dream took its form and color from those sad events of which I had been listening the instant before. I saw before me an ancient man, who hardly looked like an inhabitant of this world. The undressed skin of some wild animal was his only garment, while his shaggy beard and locks were so drenched and dripping that he might well be taken for a type of those departed ones whom the sea will deliver up at the sound of the last trumpet. His countenance was not pleasing, and there was a ghastly expression in his sunken eye that looked like the index to some fearful tale of guilt and punishment. As he gazed upon the waters, which had now overspread the low country, and were risen nearly to a level with the tops of several houses, I observed a slight convulsion of his frame, and could distinguish a suppressed groan, which seemed to imply that some terrible recollections were brought up by the sight. My curiosity now overcame the alarm which I felt at the first appearance of this strange visitor, and I ventured to ask who he was? Fixing upon me a look which chilled my very soul, he began as follows; "I am one of those unhappy beings who perished above four thousand years ago in the general deluge. Of the cause of that deluge, and the principal circumstances attending it, those who have read the Bible cannot be ignorant. You are aware, doubtless, that the wickedness of men had become so great that the Lord repented of having made him, and resolved to destroy him from the earth; only pious Noah was excepted from the sentence of destruction. I hardly need remind you that he was commanded to build an ark—a large covered vessel, which had rooms in it, in which he and his family were to be preserved when the flood was upon the earth. He was employed a hundred years in making this vessel, and during all this time he never ceased declaring to us the purpose for which it was building, and beseeching us, even with tears, to 'flee from the wrath to come.' You will readily suppose that so strange an undertaking could not but engage our attention; indeed, numbers of us were hired to assist in the work. Yet, instead of giving heed to the great man's counsel, and forsaking our evil ways, we reckoned him no better than a crack-brained enthusiast, and laughed at the idea of a flood. Time stole on, and the ark, which had been so long in hand, was now finished. I can well *remember* going up to the venerable prophet, along with a troop of roaring reprobates like myself, and begging, with an insolent sneer, to fix an early day for launching his ark, as I was tired of waiting. 'Alas,' he replied, with a look of serious compassion that abashed me, hardened as I was, 'the day will come too soon, as you will discover too late.' We returned home, and spent the evening in riotous feasting, and making game of the crazy preacher, and thanking our stars that we were not going to be cooped up in this dismal ark.

About the middle of that very night a heavy rain came on, but we thought nothing of it. It continued through the next day pouring down in torrents. The rivers were already swollen almost to overflowing, and some uneasy suspicions forced themselves into my mind. But I was ashamed to own them even to myself, and rallied my wife with some tartness, when she exclaimed with an affrighted look, as if anxious to get at my thoughts, 'What if the threatened flood be coming?' Nevertheless, when the rain continued with unabated violence—when the channels of the rivers were no longer to be seen, and the very sea seemed rolling itself from out of its deep bed upon the land, my heart sank within me. Our dwelling stood on high ground, and by that advantage continued dry long after a number of houses about me were under water. Yet I could mark the progress of the deluge as it gained upon us, foot after foot, I felt an anguish which it was no longer in my power to conceal. Every minute our ears were assailed with the groans and shrieks of drowning neighbors, and their corpses were seen floating before our door. At length the increasing waters washed us out of our house, and, followed by my weeping family, I mounted the hill near the top of which our house was built. There I stood, one moment with my eyes fixed and hands closed, motionless as the dead—the next moment, crying like a child, or raving like a mad-man. Then again I tried to persuade myself that the waters would retreat before they had overflowed my last shelter. Wretch that I was, not to spend this last remnant of my days, imploring grace and mercy of that God who can give repentance at the latest hour. Before another morning, my wife and children had been swept away, one after another, and perished before my eyes.

As a last effort for life—for though I no longer valued life, yet I feared to die—I climbed a lofty tree, and now, as I gazed wildly on the waters, there caught my eye something of an uncommon shape floating upon them at some distance. It glided gently on, and as it came full in sight, I perceived it to be that very ark at which I had so often scoffed. Oh, what would I have given for a place within it! It continued to approach, and I beckoned and shouted and wrung my hands, conjuring Noah to open the door and let me in. Alas, I knew not that the door had been shut by God himself; and could be opened by him only. The ark was now within a few yards of the tree on which I was, and I could distinguish the venerable prophet at the window, mournfully shaking his head, while a tear trickled down his cheek, and pointing upward with his finger. The agony of my soul would not allow me to understand those signs, and I ventured a desperate leap, in hopes of clinging to the side of the ark, but failing in the attempt, I sunk into the great deep, never to rise again. And then I remembered—'too late.'"

Such a dismal groan seemed to break from him, as awoke me with a sudden start.

THE TRUTH BLESSED.

The following, from the New-York Luminary, will cheer the hearts of our readers.

Hackensack, Dec. 5th, 1842.

Dear Brother Jacobs,—I take pen in hand to record the wonderful dealings of God to us here. We have been since last conference striving, by the help of the Lord, to get things straight, and glory be to God, He has begun to answer our petitions. We feel that, though we have been despised, yet, as God says with a worm He would thrash a mountain, so He hath made use of us to shake the sandy foundations of many in this village, and we say glory to God for his unspeakable goodness to us. We appointed to-day two weeks ago to commence a protracted meeting and the Lord began to work in a powerful manner. The first evening one came forward for prayer and received the blessing. On Tuesday evening one more was struck with the power of God—her mother, a backslider, came to the meeting to take her home. We prayed for her, and the Lord convicted her of her error before she got off the stoop; so on Thursday she also experienced the blessing of salvation, as also 9 or 10 with her. And so has the Lord been working ever since; and now there are whole families here serving the Lord.

The Lord has converted between 40 and 50 souls among us, and many more are awakened, and are seeking the Lord.

We were the first in this village to preach on the Second Advent of Jesus Christ next year, and the Lord has shaken the whole place by his powerful spirit.

I will now close this letter by asking our friends to pray for us.

Yours, in Christ Jesus, our Lord.
JOHN H. KIRK.

Wide Awake.

Many of the Clergy in this city are engaged in preaching on the prophecies in opposition to our belief We pray for God's blessing on their labors. May they stir up the people to search the Scriptures daily, to see if these things are so.

THE MIDNIGHT CRY.

TUESDAY, DECEMBER 13, 1842.

Lecture this Evening.

Brother Calvin French *has arrived*, and will lecture this evening, (God willing.) at the Methodist Protestant Church in Attorney street, at seven o'clock.

Brother G. F. Cox.

A letter has been received from this brother, stating that he cannot come to this city at present, on account of his health and engagements. He is lecturing at Bangor, Me., in the City Hall, once a week.

Typographical Errors.

In last Saturday's paper, in Brother Miller's seventh lecture, 465 is put, by mistake, for 475, in the figures added up in the third column. The lectures are copied, almost word for word, as first published, almost six years ago. This will account for some seeming inconsistency in the dates where it is said we *now* live 1803 years after Christ's death, when it should read 1809 years.

COX'S LETTERS ON THE SECOND COMING OF CHRIST,

And the character of his Millennial Kingdom. This excellent book should be more generally read. It is for sale at this office.

LETTERS TO E. F. HATFIELD.

Chosen Pastor of the Seventh Presbyterian Church in New York.

NO. III.

Honored Sir,—I was much pleased with your account of the faith of early Christian martyrs. You said, that for three centuries, while Christians were imprisoned, tortured, torn by wild beasts, or burnt at the stake, they were looking earnestly for Christ's near coming. You did not quote the language of any of these death-defying disciples, who received their doctrines directly from inspired teachers.

You mentioned Papias, who was a bishop of Hierapolis, and a martyr. Let him speak for himself. He lived in the first century and was one who attended on the ministry of St. John, the "Elder." He taught, "that Jesus Christ was to appear on earth, and there to reign with his saints for the space of a thousand years in great glory." Papias says of himself, in his book called the Explanation of the words of the Lord, as St. Jerome gives us an account of it, (De Script. Eccles.) "that he did not follow various opinions, but had *the apostles* for his *authors*; and that he considered what Andrew, what Peter said, what Philip, what Thomas, and other disciples of the Lord; as also what Aristian, and John the Senior, *disciples of the Lord*, what they *spake*; and that he did not profit so much by reading books as by the *living voice of these persons*."

The testimony of Irenæus is very clear. He was bishop of Lyons, in France, and was one of the best Christian writers of the second century. Irenæus was a disciple of the venerable martyr, Polycarp. who was a disciple of St. John; both of whom were doubtless influenced—the one by the writings—the other by the *personal testimony* of St. John. Irenæus testifies, in reference to the "times of Christ's kingdom," that "the just, *rising from the dead shall reign*; and nature, *renewed and set at liberty*, shall yield abundance of all things, being blessed with the dew of heavn, and great *fertility of the earth*, according as has been related by those ecclesiastics who *saw St. John*, the disciple of Christ, and heard from him *what our Lord taught* concerning those times." And Irenæus argues the point from the promise which Isaac made to Jacob, which promise he thought was not fulfilled in the patriarch's lifetime; and is therefore yet to come to him in this world, made new.

Justin Martyr who was beheaded at Rome, A. D 165, and who is reputed to have been sound in the faith, and well prepared to write, says, in his Dialogue with Tryphon the Jew, "that a certain man among us Christians, by name John, one of the apostles of Christ, in a revelation made to him, did prophesy that the faithful believers in Christ should *live* a thousand years in the new Jerusalem, and *after that* should be the general resurrection and judgment." And he quotes, to prove the same doctrine, the 65th chapter of Isaiah; Ezekiel is also quoted as consenting to it, and Peter in Acts iii. 21. And he gives this as the faith of *all the Orthodox Christians of his day*.

I will only add to the above the testimony of the Nicene Council, which had its session at Nice, in Bithynia, A D. 325, and consisted of over three hundred bishops—combining all the wisdom of Africa, Europe, and Asia. in the Christian church. "In their ecclesiastical forms or constitution, in the chapter about the providence of God, and about the world, they thus speak:—The world was made meaner, or less perfect, providentially; for God foresaw that man would sin. Wherefore we expect *a new heaven and a new earth*, according to the Holy Scriptures, *at the appearance and kingdom* of the great God and our Savior Jesus Christ. And *then*, as Daniel says, (chap. vii. 18,) the saints of the Most High *shall take the kingdom*, and the *earth* shall be pure, holy, the *land of the living*, not of the dead. Which David, foreseeing by the eye of faith, cries out, (Psalm xxvii. 13,) *I believe* to see the good things of the Lord in the *land of the living*. Our Saviour says, happy are the meek, for they shall inherit the *earth*. And the prophet Isaiah says, (chap. xxvi. 6,) "The feet of the meek and lowly shall tread upon it." The council might also have quoted Ps. xxxvii 9, &c,—"For evil doers shall be cut off, but those that wait upon the Lord, they shall inherit the earth. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace, and their inheritance shall be FOREVER. But the wicked shall perish; into smoke shall they consume away; but the righteous shall inherit the land, and dwell therein forever."

The account you gave of the disappearance of this doctrine from the church was very instructive. You said, "The union of church and state under Constantine seemed to set the church at rest respecting the coming of Christ. Some even asserted he had come already, The doctrine of his near coming did not survive the coronation of the cross." Thus, it seems, when the church grew worldly, and the cross of Christ was profaned by an earthly crown, the popish notion of an earthly kingdom sprung up. I find the Catholic commentators on the book of Daniel, consider their church as the everlasting kingdom, which is there predicted to be set up when the kingdoms of this world have been dashed to pieces. This notion of Christ's kingdom being of this world, (though He expressly declared it is not,) has been ever since arrayed in hostility to the doctrine which teaches us to look for Christ's near coming, to raise the dead who sleep in Jesus, and set up his everlasting kingdom.

Your enumeration of individuals, or classes of persons, who have, at different later periods, been disappointed in their expectations, is no reason why we should not continue "looking" and "waiting," and watching for the sure fulfilment of Christ's promise, and study God's word, and the signs of the times, in reference to this event. Though it was "after a long time," that the "lord of those servants" mentioned in the parable, returned, and reckoned with them, yet he *did* return to the joy of those who continued waiting and watching. Doubtless the evil servant, who is supposed to say in his heart, "My Lord delayeth his coming," while eating and drinking with the drunken, could jest about the mistakes which his watchful fellow-servants had made. "But the Lord of *that servant* shall come in a day that he LOOKETH *not* for him." I do not find that Christ uttered one word of rebuke to those who might be looking too earnestly for his coming, or expecting it too soon; but the doom of the unwatchful servant is left on record as a terrible example.

The notions of David Austin, of Elizabethtown, had so very slight an affinity with our belief, that I cannot suppose you intended to be understood that there is any striking similarity. He was expecting Christ to come on a white horse, in the streets of that village, which Christ had never promised to do; while "we, according to his promise, look for new heavens and a new earth" In compliance with the Apostle's admonition, we are "looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ."—(Titus ii. 13) It must be exceedingly dangerous to infer from the past that we are now looking in vain for Christ's coming, and to anticipate the privilege of making future comments on our mistake, for there must be a *last time* when such expectations will be wholly disappointed. "For yet a LITTLE WHILE, and he that shall come, WILL COME, and will not tarry." Heb. x. 37. The danger of making this irretrievable mistake is increasing with the approach of every new period when the prophetic numbers are supposed to close, and may well make us beware how we speak against this counsel or this work, for, if it be of God, ye cannot overthrow it. I shall consider your criticisms on the prophetic numbers tomorrow.

I remain your fellow servant

Of our coming Lord,

N. Southard.

THE MIDNIGHT CRY—WEEKLY.

We hope our brethren will send their orders, with the money, immediately. We believe it is the Lord's will that the Cry should be kept sounding. "Behold, He cometh." We have used up nearly all the money He has given us, and, if this shall reach the eye of any steward of the Lord's money, who believes in his near approach, we hope he will devote some of it to the support of a weekly paper in this great city. Unless means are furnished for printing a large paper, we shall commence just the size of the daily, but we are very anxious to print two numbers in one, on account of postage.—Price 50 cents for 24 numbers.

HYMN.

O Glorious hope of heavenly love!
It lifts me up to things above;
  It bears on eagles' wings:
It gives my ravished soul a taste,
And makes me for some moments feast
  With Jesus' priests and kings.

Rejoicing now in earnest hope,
I stand, and from the mountain-top
  See all the land below;
Rivers of milk and honey rise,
And all the fruits of paradise
  In endless plenty grow.

A land of corn, and wine, and oil,
Favored with God's peculiar smile,
  With every blessing blest;
There dwells the Lord our Righteousness,
And keeps his own in perfect peace,
  And everlasting rest.

O that I might at once go up!
No more on this side Jordan stop,
  But now the land possess!
This moment end my legal years,
Sorrows, and sins, and doubts, and fears,
  A howling wilderness.

Now, O my Joshua, bring me in!
Cast out thy foes; the inbred sin,
  The carnal mind remove;
The purchase of thy death divide;
And O! with all the sanctified,
  Give me a lot of love.

SECOND ADVENT BOOK DEPOSITORY

IN NEW YORK.

The subscriber has opened a room at *the Brick Church Chapel, No. 36 Park Row, up stairs*, where he will keep constantly on hand a full supply of all the Second Advent publications, wholesale and retail; where he is also publishing the "Signs of the Times,"—weekly—(located in Boston,) and "The Midnight Cry,"—daily. Those from the country who may wish to procure publications on this subject, will find a great variety and a full supply at all times at this office. J. V. HIMES.

Books, Pamphlets, and Charts.

We have a good supply at 36 Park Row, (up stairs.) Call and buy—read and circulate.

THE MIDNIGHT CRY

Is published every afternoon at 36 Park Row, up stairs, by J. V. Himes, assisted by L. D. Fleming, and N. Southard. All letters and communications for the Midnight Cry should be directed to J. V. Himes, New York City, post paid.

dance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ." Here the saints are promised to reign after the gift of righteousness, (which the righteous Judge shall give all those who love his appearing at that day,) in life, that is, eternal life. See 21st verse. 1 Peter v. 4, "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." This must, of course, be in the immortal state, for it fadeth not away.

II. That Christ will be present with his people in a state of immortality, can hardly be doubted when we read such texts as these:—John xii. 24, "If any man serve me, let him follow me; and where I am, there also shall my servant be." Again, John xiv. 3, "And if I go and prepare a place for you, I will come again and receive you to myself; that where I am there ye may be also." So much for Christ's promise to his disciples. And now let us read his prayer to his Father on this point, John xvii. 24, "Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory." Paul says, 1 Thess. iv. 17, "And so shall we ever be with the Lord." "For it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." Our text says, "And hast made us unto our God kings and priests." Rev. xx. 4, 6, "And they lived and reigned with Christ." "And shall reign with him." xxi. 3, "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

III. "And we shall reign on the earth," says our text. Not under its present dispensation, but after it is cleansed by fire; after the wicked are destroyed by fire, as the antediluvians were by water; after the resurrection of the saints, and when Christ's prayer, taught to his disciples, shall be answered, "*Thy will be done on earth, even as in heaven.*" When the bride has made herself ready, and married to the bridegroom, he will then move her into the New Jerusalem state, prepared as a bride adorned for her husband, where we shall reign with him forever and ever on the new earth and in the new heavens; "and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." Then the whole earth "shall be full of his glory;" and then, as says the prophet Isaiah, liv. 5, "For thy Maker is thine husband; the Lord of Hosts is his name; and thy Redeemer, the Holy One of Israel; the God of the whole earth shall he be called."

And then, my dear hearer, if you have had your heart broken off from sin; if you have by faith been united in spirit to the Lamb of God; if you have patiently endured tribulation and persecution for his name,—then you will live and reign with him on the earth, and this earth will be regenerated by fire and the power of God, the curse destroyed, sin, pain, crying, sorrow, and death banished from the world, and mortality clothed upon by immortality, death swallowed up in victory. You will rise up in that general assembly, and clapping your hands with joy, cry, "Holy, holy, holy is the Lord God Almighty, which was, and is, and is" *now come.* Then you will be in a situation to join the grand chorus, and sing the new song, saying, "Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth;" saying, with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." And all who meet in that grand assembly will be then heard to shout, "Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever." And methinks I can now see every one who loves our Lord and Savior Jesus Christ in this assembly, rising upon their feet, and in one united prayer of faith, crying, "Come, Lord Jesus, O come quickly."

But you, O impenitent man or woman, where will you be then? When heaven shall resound with the mighty song, and distant realms shall echo back the sound, where, tell me, where will you be then? *In hell!* O think! *In hell!* a dreadful word! Once more think! *In hell!* lifting up your eyes, being in torment. Stop, sinner; think! *In hell!* where shall be weeping, wailing, and gnashing of teeth. Stop, sinner, stop; consider on your latter end. *In hell!* "where the beast and false prophet are, and shall be tormented day and night forever and ever." I entreat of you to think—*in hell!* I know you hate to hear the word. It sounds too harsh. There is no music in it. You say it grates upon the ear. But think, when it grates upon the soul, the conscience, and the ear, and not by sound only, but a dread reality, when there can be no respite, no cessation, no deliverance, no hope! You will then think, yes, of this warning, of a thousand others, perhaps of this hour, with many more that are lost; yes, worse than lost, that have been squandered in earthly, vain, and transitory mirth, have been abused; for there have been many hours the Spirit strove with you, and you prayed to be excused. There was an hour when conscience spake; but you stopped your ears and would not hear. There was a time when judgment and reason whispered; but you soon drowned their cry by calling in some aid against your own soul. To judgment and reason you have opposed *will* and *wit*, and said, "*in hell*" was only *in the grave.* In this vain citadel, on this frail house of sand, you will build, until the last seal is broken, the last trump will sound, the last wo be pronounced, and the last vial be poured upon the earth. Then, impenitent man or woman, you will awake in everlasting wo!

Be warned; repent; fly, fly for succor to the ark of God, to Jesus Christ, the Lamb that once was slain, that you might live; for he is worthy to receive all honor, power, and glory. Believe, and you shall live. Obey his word, his spirit, his calls, his invitations; there is no time for delay; put it not off, I beg of you; no, not for a moment. Do you want to join that heavenly choir and sing the *new song?* Then come in God's appointed way; repent. Do you want a house not made with hands, eternal in the heavens? Then join in heart and soul this happy people, whose God is the Lord. Do you want an interest in the New Jerusalem, the beloved city? Then set your face as a flint Zion-ward; become a pilgrim in the good old way. "Seek first the kingdom of heaven," says Christ, "and then all these things shall be added unto you."

LECTURE IX.

THE SEVEN SEALS, AS REPRESENTING EVENTS TO THE END OF TIME.

REV. v. 5.

And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the root of David, hath prevailed to open the book and to loose the seven seals thereof.

THE book of Revelation has been called by thousands a sealed book; and many a dear saint, while in this imperfect state of vision and knowledge, has wept much, because they could not read and understand the book. For it is very evident that the book of Revelation is not only interesting in its symbolical and mystical descriptions, natural scenery, and figurative language, but it is rich in truth, and the communication of events then hid under the veil of futurity, and would only be unfolded to the natural visions of men, many ages to come. John has written this book after the laws of nature; that is, he has seemed to copy after some of the richest and most picturesque scenes in nature's laws. He has, in revealing truths to our minds, followed the same steady course that fountains of water do in their course to the sea. He begins, as it were, back upon the mountains, where the head may be but a fountain, and there gives us a description of the source. He then glides gently along through the vale below, winding between hills and mountains, visiting in his course the hamlets of the peasant, the villages of men, the populous towns and cities of commerce, until he lands us or leaves us in the ocean of eternity. At first, he appears to be describing some bubbling fountain or gentle spring, and swelling in importance as he proceeds, brings in and adds every important stream of event, deepens and widens in his course, until he makes his prophetic history like a deep flowing river, bearing upon its bosom the gallant ships and galley with oars. At first, he describes a pebbly brook murmuring along the hills, now and then bursting into view with some gentle fall, then gliding softly away, until it meets some rugged head-land, shifts its course, and almost seems to retrace its path; then, suddenly bursting from the hills in cataracts of foam, bounding from rock to rock, leaping into the vale below, he again seems to follow the alluvial flats, and receives his tributary streams, winds on his way, until it falls at its mouth by a tremendous leap into a gulf of waters, and is swallowed up in the waves of the sea.

Four times the Revelation seems to bring us down in this manner, as though he had begun on one mountain, and traced four different streams of history down to the great ocean of eternity; like the river of Eden, which watered the garden, becoming four heads of four great rivers, which watered and encompassed the whole land, taking different points of the compass, but falling at last into the ocean, Gen. ii. 10—14; and these having seven tributary streams in their course. The seven churches of Asia is a history of the church of Christ in her seven forms, in all her windings and turnings, in all her prosperity and adversity, from the days of the apostles down to the end of the world. The seven seals are a history of the transactions of the powers and kings of the earth over the church, and God's protection of his people during the same time. The seven trumpets are a history of seven peculiar and heavy judgments sent upon the earth, or Roman kingdom. And the seven vials are the seven last plagues sent upon Papal Rome. Mixed with these are many other events, woven in, like tributary streams, and filling up the grand river of prophecy, until the whole ends in the ocean of eternity.

This, to me, is the plan of John's prophecy in the book of Revelation. And the man who wishes to understand this book, must have a thorough knowledge of other parts of the word of God. The figures and metaphors used in this prophecy are not all explained in the same, but must be found in other prophets, and explained in other passages of Scripture. Therefore it is evident that God has designed the study of the whole, even to obtain a clear knowledge of any part. I shall then pursue the following method:—

I. Explain the book which was in the right hand of him who sat on the throne.

II. Give the history of the seven seals, and their opening.

I. I am to explain what is meant by the book.

The book is often spoken of in the word of God. Sometimes we hear it spoken of as a little book, open in the hands of the angel; and sometimes it is commanded to be sealed up; and sometimes to be unloosed, as in our text. The question arises, What can this book mean? It cannot mean the book of Revelation, for John was commanded not to seal the sayings of this book, Rev. xxii. 10. Neither could it be the prophecies, for they were commanded to be read every Sabbath day by the Jews, and were so read. Yet John tells us, in our context, "That no man, neither in heaven, nor in earth, nor under the earth, was able to open the book, neither to look thereon; and I wept much, because no man was found worthy to open and to read the book, neither to look thereon." We see, plainly, that it could not apply to the law, nor the prophets, to the Old or New Testaments, for these were committed to the Jews, and also unto us Gentiles, and were to be read by all men; but this book they could not open, read, nor look thereon. There is one more book which answers to John's description, which no man, neither in heaven, nor on earth, nor under the earth, has yet been able to look thereon, or open and read, as we have any account of; and which, according to the whole tenor of the Scripture, will never be opened, read, or looked upon, until the last seal is broken, and the judgment sets. "And I saw the dead, small and great, stand before God; and the books were opened; *and another book was opened, which is the book of life;* and the dead were judged out of those things which were written in the books." In this book, which is called the *book of life*, the names of all the redeemed in heaven, in earth, or under the earth, are written, which are not known to any man, neither will be known, until the last seal is broken open; for the judgment will declare who is on the Lord's side. For the apostle tells us, plainly, "Our lives are hid with Christ in God; that, when he appears, then we shall appear with him in glory." And John tells us, Rev. xxi. 26, 27, "And they shall bring the glory and honor of the nations into it, and there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; *but they which are written in the Lamb's book of life.*" "And whosoever was not found written in the book of life, was cast into the lake of fire." Again: "And they whose names were not written in the book of life, from the foundation of the world, shall wonder," &c. This book, although we are abundantly informed there is one, in the right hand of him that sitteth upon the throne, no man, as we are anywhere informed, has been able to look upon it, or open it, or to read its contents. This, then, is the book, on account of which John wept to know its contents. And so it has been with all Christians. They are anxious to know whether their names are written in the Lamb's book of life, But you must first learn, my dear brother in Christ, to live by faith; and faith, too, founded on the book in which you can look—of which you may read the promises, the prophecies, and commands. But into the book of life you can never look, until the Lamb of God shall open the seventh seal, and the righteous dead be raised, to meet with the dear Savior in that world of glory, when the book will be opened in the presence of the universe, and he will own you as his, and crown you with joy unspeakable and full of glory.

II. I shall now give the history of the seven seals, with the time of their opening. After the prophecy of the seven churches, in the 2d and 3d chapters of Revelation, John has a view of the heavenly host, singing the grand song, and gives us a description of the heavenly choir, and a part of the song. He likewise introduces the book, sealed with seven seals, and shows who can open the book, in the fourth and fifth chapters. These we have attended to in a former lecture.

We shall now begin with the sixth chapter, 1st verse, "And I saw when the Lamb opened one of the seals; and I heard, as it were, the noise of thunder, one of the four beasts, saying, Come and see. And I saw, and behold, a white horse, and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering and to conquer." The "beast," in this passage, is the first, which was like a lion, representing the church in its first state, in the days of the apostles, when the church went everywhere, preaching the word, bold as a lion. The white horse, and him that sat upon him, represent Jesus Christ going forth in the power of the gospel. This is proved by the passage, Rev. xix. 11—13, "And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himself, and he was clothed in a vesture dipped in blood; and his name is called The Word of God." This is the same personage as the other, and both places represent the same thing, only the first description is representing the spread of the gospel in the beginning of the gospel day, the other at the end of the gospel period, under which we are now living. Therefore, the first seal opens with the promulgation of the gospel, as the last will be closed by the same. 3d and 4th verses, "And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse, that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword." The red horse denotes blood and carnage, and has reference to the times of persecution in the days of Nero and other Roman emperors, and answers to the same time as the Smyrna church. "Given unto him a great sword," shows that the power would have great authority. The second beast spoken of in this passage is the representation of the church, which was like a calf, showing that the church would be given to the slaughter, like a calf fatted for the market, during the period of the opening of this seal, which period lasted until about A. D. 318, when Constantine put a period to the persecutions of the Christians.

5th and 6th verses, "And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse; and he that sat upon him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny, and see thou hurt not the oil and the wine." The third beast, which represents the church, under this seal, had a face as a man, and shows that the church would be like a natural man, proud, haughty, independent, selfish, ambitious, covetous, and worldly. This seal was opened in the days of Constantine, when religion became popular, and was a stepping-stone to power; and this seal agrees with the Pergamos church, as to time and place. The black horse denotes error and darkness; and when the church became connected with worldly power and wisdom, she lost her purity of doctrine and practice, and adopted, in her creed, maxims and principles congenial with the natural heart, and forms and ceremonies for show and parade, rather than the humbling and cross-bearing life of the followers of Jesus. The balances denoted that religion and civil power would be united in the person who would administer the executive power in the government, and that he would claim the judicial authority both in church and state. This was true among the Roman emperors, from the days of Constantine until the reign of Justinian, when he gave the same judicial power to the bishop of Rome. The measures of wheat and barley for a penny, denote that the members of the church would be eagerly engaged after worldly goods, and the love of money would be the prevailing spirit of the times, for they would dispose of anything for money. The oil and wine denote the graces of the Spirit, faith and love, and there was great danger of hurting these, under the influence of so much worldly spirit. And it is well attested, by all historians, that the prosperity of the church in this age produced the corruptions which finally terminated in the falling away, and setting up the anti-Christian abominations.

7th and 8th verses, "And when he had opened the fourth seal, I heard the fourth beast say, Come and see. And I looked, and behold a pale horse, and his name that sat on him was Death, and hell followed with him; and power was given unto them over the fourth part of the earth, to kill, with sword and with hunger, and with death, and with beasts of the earth." The fourth seal opened in the year A. D. 538, when anti-Christ first arose, for the fourth beast was like a flying eagle. "And to the woman was given two wings of an eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, times, and a half, from the face of the serpent." The pale horse is named, in this passage, Death. And hell followed, showing us plainly that it is the anti-Christian power, which would have the ascendancy over one fourth part of the earth, during the opening of this seal. "Power was given unto them," shows conclusively, that it is the same power mentioned in Rev. xiii. 2—5, "And the dragon gave him his power, and his seat, and great authority." "And there was given him a mouth speaking great things, and blasphemies; and power was given unto him to continue forty and two months." Again, 7th verse, "And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations." In our text he says, "Power was given them to kill with the sword," that is, to make war, which was fulfilled in Europe, when the papal power sent out large armies to exterminate the heretics, as they were called, who would not worship the beast or his image. "And with hunger;" this was fulfilled by the same power imprisoning and starving to death many thousands of persons who were suspected of opposition to her ungodly pretensions. "And with death;" inventing the most cruel and bloody means of torture that were ever imposed upon our world; to inflict death in every possible shape that men or devils could invent; thousands and tens of thousands suffered death under the most excruciating torments that the Inquisition could devise. "And with the beasts of the earth;" after they had glutted their thirst for blood in every possible shape that man could inflict, thousands were thrown to ferocious beasts, to be destroyed by them. The time and place of the opening of this seal we cannot be mistaken in. It must have been during the bloody and persecuting reign of the papal church.

9th—11th verses, "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled." On the opening of the fifth seal, there is no beast to say, "Come and see," for this very good reason—the church has not changed her position, and is yet in the wilderness, like the flying eagle. Therefore, under the fourth beast, the church is likewise under the control of the same anti-Christian power as under the fourth seal, but the difference appears to be only in one thing—the church appears to enjoy a little respite from her persecuting enemy; and it would seem by the language of the souls of the martyrs that they are now looking for a day of vengeance, which God hath promised upon them who worshipped the beast or his image; and the inquiry is, How long before this day of vengeance will come? The answer is given to these praying souls to rest a little season; and they are informed there must be one more day or little season of persecution, when their brethren must be killed in like manner with themselves, and when that is accomplished, they would then experience the last promise of God, the resurrection. This seal was opened about the beginning of the 18th century, A. D. 1700, when the bloody persecutions against Protestants ceased, and the nations of the world began to enjoy religious freedom.

12th—17th verses, "And I beheld when he had opened the sixth seal, and lo, there was a great earthquake." On the opening of this seal there is a great earthquake. This earthquake is spoken of in other places in this book, and alludes to the French revolution; and of course this seal opened about A. D. 1790. "And the sun became black as sackcloth of hair, and the moon became as blood." *Sun* sometimes denotes rulers or kings, as in the case of Joseph's dream, when the sun, moon and stars made obeisance to him, meaning his father, head over all Israel, his mother, and his brethren; for where the king is called the *sun*, the queen is called *the moon*, and inferior rulers are called *stars*, as Christ is called *sun of righteousness*, because he is king of Zion. The church is called *the moon*, because she is the bride of Christ. Ministers are called *stars* because they are inferior rulers in Christ's kingdom. Therefore I understand this to mean in that revolution when the king lost his authority, and tried to disguise himself, and fled from his own subjects, and afterwards was beheaded. The queen, too, became blood, and all the nobility of France fell to the earth. One decree levelled all titles and distinctions with the commonality, like a fig-tree casting her untimely figs. "And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together." The heavens must mean that circle in which the planets move; and if that is to be understood figuratively, so must this. *Heavens* must then mean the laws and government of France. These were all swept away, or rolled up and laid away like an old parchment out of date or use. "And every mountain and island were moved out of their places." Mountains and islands are figures of large and small governments, and in the French revolution every government was removed from their legitimate sovereigns, except England, in the old Roman empire, and given to kings of Bonaparte's creation. And certainly all the kingdoms in Europe were changed from what they were before; so that when legitimacy was restored, the ancient kings could not and have not found their kingdoms in the same situation they were in before the revolution. "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens, and in the rocks of the mountains, and said to the rocks and mountains, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb."

It is a well-known fact to all who are conversant with the history of the French revolution, that almost every king in Europe had to flee from his kingdom during the space of about five and twenty years: the king of Portugal to Brazil; the king of Spain to France; the king of France fled to England; the Pope died in exile; the king of Sardinia left his kingdom and fled to the island of Sardinia; the king of Naples to the island of the same name; the king of Austria left his capital; and the king of Prussia took shelter under Russia; the emperor of all the Russians left Moscow to its fate; and Bonaparte himself fled to the island of Elba, and died a prisoner on St. Helena. The great men and chief captains, and all orders and degrees of men, had to flee from the land of their fathers, and seek an asylum among strangers. So truly was this passage of Scripture fulfilled that many writers and divines actually supposed that it was the last great battle and supper of the great God. "For the great day of his wrath is come, and who shall be able to stand?" The sixth seal is not yet wholly opened; for it is evident that we are carried down to the last day, the great day of wrath which will immediately follow the sealing time which he gives us in the next chapter.

Rev. vii. 1, "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that it should not blow on the earth, nor on the sea, nor on any tree." Daniel tells us, vii. 2, "I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea." The *four winds*, then, mean the opposing elements, war and contention. These principal elements of war and contention God would restrain for a little season, so they should not fan up the spirit of war and strife, neither in the Roman government, (called earth,) nor on the great nations, (called great sea,) nor on individuals or small societies of men, (called trees;) and this has been remarkably fulfilled for twenty years past. Not a particle of opposition has been experienced against the translation and spread

THE MIDNIGHT CRY!

VOLUME I. NEW-YORK, WEDNESDAY, DECEMBER 14, 1842. NUMBER 23.

‘ Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie though it tarry, wait for it ; because it will surely come, it will not tarry.”

BY JOSHUA V. HIMES. DAILY—NO. 36 PARK-ROW. PRICE TWO CENTS.

THE MIDNIGHT CRY.

Prayer Meetings.

☞ There will be a prayer meeting at this office this evening,—and at 24 Rose street, *to-morrow afternoon*, at two o'clock.

Brother French

Lectured last evening to an intensely interested audience in Attorney street. The word was attended by the demonstration of the Spirit, and led many to seek earnestly for entire sanctification of heart, that they might be in complete readiness for our coming Lord.

He lectures at Jersey City this evening, and leaves for Wilksbarre, Pa., to-morrow, where he expects to labor till Christ comes.

HYMN.

In expectation sweet,
  We'll wait, and sing, and pray,
Till Christ's triumphal car we meet,
  And see an endless day.

He comes ! the Conqueror comes !
  Death falls beneath his sword ;
The joyful prisoners burst the tombs,
  And rise to meet their Lord.

The trumpet sounds, “ Awake !
  Ye dead, to judgment come !”
The pillars of creation shake,
  While man receives his doom.

Thrice happy morn for those
  Who love the ways of peace ;
No night of sorrow e'er shall close,
  Or shade their perfect bliss.

The Cry in Illinois.

It will be seen by the following extract from a letter, that “ the midnight cry” is being sounded through those western wilds, and the people are beginning to wake up on the subject of the speedy coming of the Lord. May the alarm go forth, and the slumbering virgins be aroused, before the Master shall have shut the door ; and may the blessing of God attend the efforts of those dear brethren, who, alone, as it were, are lifting up their voices to give the people the word of warning :

DEAR BROTHER FLEMING,—There is a great interest awakened upon the subject of the second coming of our Saviour, even in this western country, although there are not wanting those who are saying, “ Where is the promise of his coming ?” I am trying, in my way, to declare that the kingdoms of this world are about to become the kingdom of our Lord and his Christ, and to be given to the people of the saints of the Most High.

Please send me such publications as you may think best to aid a young preacher to proclaim that the coming of Christ is at hand.

Brother Simon Fitch, and myself, are the only ones I know of in this part of the state, who believe, or at least dare to preach the coming of Christ as soon as 1843. Yet there are a great many of the people who believe.

Yours &c. J. L. BURNHAM.

We hope, as the time is short, that our brethren in the far west will cry aloud and spare not. Let the alarm go out. Wake up the virgins—startle the sleeping watchmen—alarm the guilty sinner, and let them know that what they do, they must do quickly.

Books, Pamphlets, and Charts.

We have a good supply at 36 Park Row, (up stairs.) Call and buy—read and circulate.

From the N. Y. Luminary and Messenger.

SECOND ADVENT—“ WONDERS ”—“ FEARFUL SIGHTS, GREAT SIGNS,” &c.

Mr. Editor,—In this article I am to give some instances or remarkable specimens of the Aurora Borealis, or Northern Lights ; as they have recently appeared on various occasions, apparently fulfilling the foretold “ *Wonders*” and “*Signs*,”(in “*the last days*”) of Christ's “ *coming*” *and* “*kingdom at hand*.”

The following account is copied from the New York Commercial Advertiser of Oct. 22, 1839, showing a wonderful exhibition of these phenomena in London a few weeks before that date. These were also seen in this country on the same night, but far less remarkable :

From late London Papers.

“ London, Sept. 5, [1839].—Between the hours of 10 on Thursday night and 3 yesterday morning, in the heavens, was observed one of the most magnificent specimens of these extraordinary phenomena, the falling stars and Northern Lights witnessed for many years past. The first indication of this singular phenomenon was ten minutes before 10, when a light crimson, apparently vapor, rose from the northern portion of the hemisphere, and gradually extended to the centre of the heavens, and by 10 o'clock, or a quarter past, the whole, from east to west, was one vast sheet of light. It had a most alarming appearance, and was exactly like that occasioned by a terrific fire. The light varied considerably ; at one time it seemed to fall, and directly after rose with intense brightness.—There were to be seen mingled with it volumes of smoke, which rolled over and over, and every beholder seemed convinced that it was a ‘tremendous conflagration.’ The consternation of the metropolis was very great ; thousands of persons were running in the direction of the supposed awful catastrophe. The engines belonging to the fire-brigade stations in Baker-st., Farringdon-st., Watling-st., Waterloo Road, and likewise those belonging to the West of England stations—in fact, every fire-engine in London, was horsed, and gallopped after the supposed ‘scene of destruction,’ with more than ordinary energy, followed by carriages, horsemen, and vast mobs. Some of the engines proceeded as far as Highgate and Halloway, before the error was discovered. These appearances lasted for upwards of two hours, and toward morning the spectacle became one of more grandeur.

“ At two o'clock in the morning, the phenomena presented a most gorgeous scene, and one very difficult to describe. The whole of London was illuminated as light as noon day, and the atmosphere was remarkably clear. The southern hemisphere, at the time mentioned, though unclouded, was very dark ; but the stars, which were innumerable, shone beautifully. The opposite side of the heavens presented a singular but magnificent contrast ; it was clear to extreme, and the light was very vivid ; there was a continual succession of meteors, which varied in splendor—they appeared formed in the centre of the heavens, and spread till they seemed to burst. The effect was electrical. Myriads of small stars shot out over the horizon, and darted with that swiftness toward the earth, that the eye scarcely could follow the track ; they seemed to burst also, and to throw a dark crimson vapor over the entire hemisphere. The colors were most magnificent. At half past two o'clock, the spectacle changed to darkness, which, on dispersing, displayed a luminous rainbow in the zenith of the heavens, and round the ridge of darkness that overhung the southern portion of the country. Soon afterward, columns of silvery light radiated from it—they increased wonderfully, intermingled among crimson vapor, which formed at the same time, and when at full height, the spectacle was beyond all imagination. Stars were darting about in all directions, and continued until four o'clock, when all died away.”

The writer of the above account, it will be seen, makes no allusion to the fact, that such “ alarming” appearances are foretold in prophecy as “ *great signs*” of the Second Advent at hand. And though it may be that he knew, or thought of no such thing while writing, he has described the phenomena as being an exact fulfilment of the many prophecies of these very things. He speaks of them as something “ wonderful”—“ singular”—“ extraordinary”—“ a vast sheet of light”—“ most magnificent”—“ alarming” —“ a terrific fire”—“ awful”—“ a tremendous conflagration”—“ volumes of smoke”—“ columns of silvery light”—“ intense brightness”—“ producing very great consternation,” &c., which the Almighty had previously foretold and described them as “ *wonders in the heavens*”—“ *blood and fire, and pillars of smoke*”—“ *fearful sights and great signs from heaven*,” “ *before that great and terrible day of the Lord come*.” Just so sure then as the Lord cannot lie, and would have us, as little children, to understand him to mean as he says, these now fulfilled wonders and signs admonish us, together with many other signs fulfilled, that Christ's coming is verily “ *near, and even at the doors*.”

Again, on the evening of January 25, 1837, there was a remarkable exhibition of this same phenomenon in the various parts of our country, as our readers will doubtless recollect. Where the ground was then covered with snow, the sight was grand and “ fearful” in a most unprecedented manner.—In one place, situated near a mountain, the people who witnessed the scene, informed us that it resembled “ waves of fire rolling down the mountain.” And generally, so far as learnt, the snow covering he ground appeared like fire mingled with blood, while above, (as the apostle says,) “ *the heavens being on fire*,” resembled so much the prophetic description of the last day, that many were amazed, he children beholding it were affrighted, and inquired if it were the coming of the judgment, and even the animals trembled with much manifest alarm.

HENRY JONES.

New York, December 10, 1842.

THE MIDNIGHT CRY.

WEDNESDAY, DECEMBER 14, 1842.

LETTERS TO E. F. HATFIELD.

Chosen Pastor of the Seventh Presbyterian Church in New York.

NO. IV.

HONORED SIR,—It is important that we have a clear view of the points on which we differ. Some of the positions you attribute to us are strange to me. We do not contend that the vision in the 8th chapter of Daniel represents all the important events which have ever taken place in the world: but we do maintain that there are in the book of Daniel four or five distinct lines of prophecy, which unite in one, (like the two dreams interpreted by Joseph,) reaching to the second coming of Christ to set up his everlasting kingdom.

You say there is nothing in the vision of the 8th chapter to identify it with the end of the world; but that it merely reaches down to the cleansing of the sanctuary, which you apply to the times of Antiochus Epiphanes. On this point we appeal to the Bible.

The first argument to prove that the vision in the 8th of Daniel reaches to the end of the present state of things, is derived from the connection between it and the two preceding visions, and the following one. This vision was shown to Daniel fifty years after the time of Nebuchadnezzar's dream, and two years from the night vision, in which the four great successive empires were exhibited to him. It was followed, about nineteen years afterwards, by the appearance of a glorious PERSON, whose "body was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitnde." It is generally agreed, says the learned and pious Matthew Henry, "that this could be no other than Christ himself." "It must be He, for He appears in the same resemblance wherein he appeared to John in Patmos. When Daniel saw this person, he says, "there remained no strength in me, for my comeliness was turned in me into corruption, and I retained no strength." When Daniel had seen this vision, he heard a voice, probably that of the angel Gabriel, saying, "I am come to make thee understand what shall befall thy people in THE LATTER DAYS, for yet the vision is for many days."

You have, yourself, argued on the ground that the communications made after this vision of Jesus Christ, were an elucidation of the vision in the 8th chapter. I am, therefore, saved the necessity of proving that point. Now, the revelations given to Daniel, in the discourses of the angel Gabriel, and the Lord Jesus Christ, when they came to make known what should befall his people in the latter days, do certainly reach to the resurrection of the just. This point is so plain, that all the common people, who examine for themselves, will see it.

The angel gives Daniel a few glimpses of the future history of the powers which were to oppress his people. Here is a specimen:—"They shall be overflown, from before him, [the oppressive Roman power,] and shall be broken, yea, also, the PRINCE OF THE COVENANT." I do not think the Bible teaches us to call a Jewish priest the Prince of the Covenant. To Christ "gave all the prophets witness," &c. And I dare not explain away what appears so direct a reference to him, especially when I remember how much of the Old Testament is referred to Christ in the New, where no allusion to him would at first sight be imagined. The angel proceeds to unfold future history, giving a striking description of the extravagant pretensions of the papal power, and the career and fall of Napoleon Bonaparte, under whom the pope's dominion was taken away. Gabriel then says: "There shall be a time of trouble. And at *that* time *thy people* shall be delivered, every one that shall be found written in the book. And the multitude* of them that sleep in the dust of the earth, shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever." Here we have the resurrection of the righteous, and their shining for ever. Christ says: "So shall it be in the *end of this world.* . . . Then shall the righteous shine forth as the sun in the KINGDOM of their Father." (Matt. xiii.: 43) If you explain away the passage in Daniel, by applying it to anything but the end of the world, you help Universalists to explain away Christ's words. Surely *you* cannot wish to yield up the whole Bible argument to those preachers of peace and safety, whom you have so ably opposed. I believe we have Christ's warrant for "identifying this with the end of the world."

We will now inquire who are meant by "thy people?" They are "delivered" at the first resurrection. Christ says: "They that are in their graves shall hear his voice; and shall come forth, they that have done good, unto the resurrection of life, and they that have done evil unto the resurrection of damnation." In the 20th of Revelations, we are told, Blessed and holy is he that hath part in the first resurrection," but in the same chapter it is said: "And another book was opened, which is the book of life," and "whosoever was not found written in the book of life, was cast into the lake of fire." Do not these passages prove that "thy people" here spoken of, are the righteous, "who shall be recompensed at the resurrection of the just?" They are the saints of the Most High, of whom it is said, (Dan. vii.: 8,) they "shall take the kingdom, and possess the kingdom forever, even forever and ever." Thus I think this vision is bound by adamantine bands to the *end of the world.* It is not till then that "the righteous shine forth as the sun in the kingdom of their Father."

The fact that the angel came to make known what should take place in the LATTER DAYS, it seems to me, is CONTRADICTED by the application of this vision to the times of Antiochus. Did Christ appear in vision to Daniel, to impress on his mind predictions in relation to the "latter days," when they related to events which *ended* more than 2000 years ago? Remember those events are coupled with the resurrection by the emphatic expression, "AT THAT TIME."

This wonderful vision ends with these emphatic words: "Blessed is he that waiteth and cometh to the thousand, three hundred, and five and thirty days. But go thou thy way till THE END be, for thou shalt rest, and stand in thy lot, at the end of THE days."

Cruden, that diligent Bible student, says a lot signifies that which "falls out by lot to be one's portion or inheritance." Matthew Henry applies this language to Daniel's "happiness in death, judgment, and eternity." When Daniel received this vision, he was about ninety years old, and just ready to "rest" in his grave. At the end of the days he will rise to his glorious "lot," or inheritance. Nearly all the old reference Bibles refer the reader to 1 Cor. Cor. xv. 23, for the time when Daniel shall stand in his lot. There we are told of the resurrection of those "who are Christ's AT HIS COMING," and in immediate connection, it is added: "THEN cometh THE END." Is not this "the end" mentioned in Daniel? Thus we have the company of almost all the learned and pious men of past ages, in the belief that this vision reaches to the end of the world.

Let us now turn to the other visions of Daniel, and see if they are identified with the end of the world?—Those who *study* the 2d chapter of Daniel will notice that it represents *universal empires.* The first is the Babylonian, which was founded by Nimrod the "mighty hunter," and it was the first of a line of powers, which have been mighty hunters of the saints, who have been in subjection to earthly powers from Daniel's days till now. When the fourth universal empire becomes divided, like toes of iron and clay, as the Roman has been for 1300 years, the God of heaven shall set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall BREAK IN PIECES, and CONSUME all these kingdoms, and IT shall STAND FOREVER."

We have been taught to call this [second] chapter, an account of Nebuchadnezzar's dream, but, on looking more carefully, we find the whole glory of it consists in recording Daniel's vision, which included what the proud monarch had seen and forgotten, together with its interpretation. The four friends prayed fervently for wisdom, and "then was the secret revealed unto Daniel in a NIGHT VISION." Here, then, we have the commencement of those wonderful revelations to Daniel, "the man greatly beloved," which were repeated to him with enlargements, till, 69 years afterwards, he was assured that he should stand in his inheritance at the end of the days inclded by the vision which could mean nothing less than his portion in the everlasting kingdom so frequently presented to his view.

In this vision, Daniel has a most vivid representation of the fact, that oppressive powers, which "break in pieces and BRUISE" will have dominion, till they are ANNIHILATED at a stroke, for the solid metals which represent these dominions, become as the chaff of the summer threshing-floors, and NO PLACE is found for them. That which *exists,* must have a place. At the *same* time, the everlasting kingdom, represented by a great mountain, FILLS the WHOLE EARTH. *Till* then, earthly kingdoms will BRUISE; *afterwards,* "they will not hurt, in all my holy mountain, saith the Lord." The modern doctrine of a temporal millennium before this world's kingdoms are destroyed, is thus left, with "*no place*" in which to stand. This vision is certainly identified with the end of this world as it now is.

Turning now to the seventh chapter, we find the same series of empires exhibited to Daniel; with a similar character given to the fourth. "It shall DEVOUR the WHOLE EARTH, and tread it down, and break it in pieces." That this is the Roman empire, the learned men of all ages, (with very few exceptions,) are agreed, and it is so plain, that any child who has taken a few lessons in history, must perceive it. Now let us notice its end, and the destruction of the persecuting power growing out of it, which "wears out the saints of the Most High."

"I beheld, *till* the thrones were cast down, [this language implies a continuance of the persecuting and devouring powers till the judgment,] and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thonsands ministered to him, and ten thousand times ten thousand stood before him; THE JUDGMENT was set, and THE BOOKS WERE OPENED. . . . I beheld, even till the *beast* was *slain,* and his *body* DESTROYED and *given to the* BURNING FLAME." Here we have the same destruction of the same devouring power mentioned in the second chapter. After a brief parenthetical or explanatory remark, Daniel unfolded the following scene which completes the view of the judgment: "I saw in the night vision, and behold one like the Son of man came to the Ancient of days, and they brought him near before him; and there was *given* unto him dominion and glory, and a kingdom [of course it had not been set up before, for the devouring beast had reigned] that all people, nations, and languages should serve him. His dominion is an EVERLASTING dominion which shall not pass away, and his kingdom that which shall not be destroyed." But has Christ any "joint heirs" to this everlasting kingdom which is to be set up when earthly kingdoms are destroyed? Yes; praise the Lord, He "hath chosen the poor of this world, rich in faith, and *heirs* of the KINGDOM." When Christ shall say, "Come, ye blessed of my Father, *inherit* the KINGDOM," this vision of Daniel will be fulfilled, when the saints of the Most High shall take the KINGDOM, and possess the kingdom forever, even FOREVER AND EVER.

O may we be heirs of this kingdom, and not be found explaining away the language which describes the terrible destruction of the wicked when Christ comes to set it up. We shall continue our view of the oneness of the visions, in their progress and their end, to-morrow.

I remain, &c.

N. SOUTHARD.

☞ It may be thought we have devoted too much space to the very plain truth set forth on this page, but it seemed unavoidable. Prof. Stuart, whom Brother Hatfield calls "the greatest biblical critic on this continent," says, the glowing description of the judgment we have quoted, relates to the condemnation of the little horn, who, he says, is "*beyond all doubt,* Antiochus!!"

Let me "receive the kingdom of God as a *little child,* rather than be led by such wisdom."

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* "*Many of them,*" &c. is the reading in our translation, but Matthew Henry reads it as I have quoted it, and says: "The Jews, themselves, understand this of the resurrection of the dead at the end of time. The Jews are our teachers in Hebrew, except in cases where their prejudices against Christianity, incline them to explain away the force of a text. Here, where they give the text its full force, their testimony is truly valuable."

of the Bible, or the missionary cause. Kings have been nursing fathers, and queens nursing mothers, to help forward the cause of God. The wind of Papacy has been kept down by the angel, so that all the opposition they could raise has been weak and inefficient. The Mahometan wind has not blown a blast for twenty years; the idolatrous and pagan nations of the East have, by some invisible power, been kept in check; the infidel and deistical principles of the West have been held in complete subjection by the same invisible hand, until the servants of God should be sealed. Therefore, since the French revolution, none of these four winds of opposition to Christ have been permitted to use any physical force, as formerly, to suppress the spread of the gospel through the earth. "And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea." The angel here spoken of as ascending from the east, is the angel standing on the land and on the sea, with a little book open, and the same that is represented in another place as flying through the midst of heaven, having the everlasting gospel to preach to them who dwell on the earth. Coming from the east, the place of light, and having the seal of the living God, show plainly that it is the angel of the gospel. The four angels are the four messengers of God, who suppress those four opposition principles, until the sealing time shall be over, "saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of God in their foreheads." The four angels are here commanded not to let these four winds of opposition hurt the earth, sea, or trees, until the sealing time is past, which is the same time spoken of, Daniel xii. 1, "Then shall Michael stand up, the great Prince which standeth for the children of thy people." "And I heard the number of them which were sealed; and there were sealed a hundred forty and four thousand of all the tribes of the children of Israel." John first gives us an account of the number that were sealed in his day, out of all the tribes of Israel. They *were sealed*, as he tells us when he wrote, it being finished in the close of the Jewish dispensation. It being a complete number, 144,000, and therefore could be numbered; and as these were sealed at the close of that dispensation, so John now saw in vision a great number, which no man could number, sealed at the close of the Gentile dispensation, of which he has been prophesying; for after he has gone through with numbering twelve thousand in every tribe, he then says, Rev. vii. 9, "After this I beheld," that is, after this sealing, by which 144,000 had been sealed among the Jews, he beheld, "and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands." This evidently refers to the last sealing time among all nations; for he again hears them singing the grand chorus song, as at the close of the history of the seven churches, "And cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto our God forever and ever, Amen."

This shows us that we are again brought down the stream of time, to hear a part, at least, of the song which no man can sing, but those whose bodies are redeemed from the earth. "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? And whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." This passage shows who those were that John saw, and how they obtained the honor and glory, which John saw them possessing, through great tribulation, and the blood of the Lamb. "Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them;" the same as in Rev. xx. 6, "And they lived and reigned with him," in the New Jerusalem state; for he goes on to describe this state of happiness, which John does in Rev. xxi. 1—5, compared with the two following; and there can be no doubt on the mind that John is describing the same in one place as in the other. "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." There can be no doubt left on the mind of any man, that John has, in these passages, given us a view of the New Jerusalem in the immortal state. We have been permitted to hear a part of the new song, and have received, in the passage just read, the blessed promises contained in that beloved city. And now, we only wait for the last seal to open. "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour." Zechariah says, ii. 13, "Be silent, O all flesh, before the Lord; for he is raised up out of his holy habitation!" Habakkuk says, ii. 20, "But the Lord is in his holy temple; let all the earth keep silence before him!" From these passages I should infer, that when God arises up to the prey, when his great white throne is set in the heavens, and when the Son of man shall come in the clouds of heaven, with power and great glory, then will all flesh be silent before him. And it is reasonable to suppose that the whole universe of rational beings who may be permitted to witness that grand scene, will be so filled with wonder and awe at the sight of the glory of God, that they will be silent. Then, too, will the redeemed souls, while the great Judge is separating them from the wicked, while they are rising to meet their Lord in the air, be *silent*. They will, like the children of Israel, stand still, (be *silent*,) and see the salvation of God. And the wicked world, who have scoffed at the idea of Christ's second coming, who have said, "Where is the promise of his coming?" and laughed and ridiculed the servants of Christ, who have cried to them, in their midnight revels, "Behold, the bridegroom cometh," will *be silent*. Then will those servants who have "said in their hearts, My Lord delayeth his coming," and "begin to beat and bruise their fellow-servants" who have proclaimed his coming, "and to eat and drink with the drunken," *be silent*. Then, too, will all the false prophets, who have cried Peace, peace, when there was no peace, *be silent*, when they see the frowns of an angry Judge whom they have disregarded. Then shall those who have promised the wicked life, though he should not turn from his wickedness, *be silent*. Then, every one found in that great assembly, when the Son of man shall come in the clouds, and all the holy angels with him, and all the saints who have slept, and all nations then shall be gathered before him, and every eye shall see him; then, I say, will every one found in this vast multitude, not having on the wedding garment, *be silent*; for the Scripture says, "*He was speechless.*"

And now, my dear friends, what say you? Have you wept much to know whether your names are written in the Lamb's book of life? "Weep not," for "behold, the Lion of the tribe of Judah hath prevailed to open the book." And he says, "He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life, but I will confess his name before my Father, and before his angels." Therefore, "rejoice, because your names are written in heaven," says the dear Savior.

But you, my impenitent friends, who have never wept, nor confessed your sins to God, who have been more anxious to have your names written in the book of fame, of worldly honor, of the riches of this world, than in the book of life, remember, you too will weep when all heaven is silent—when the last seal is broken —then you will see the book, and your name blotted out. Then you will weep and say, "Once, my name was there; I had a day of probation; life was proffered: but I hated instruction, I despised reproof, and my part is taken from the book of life. Farewell happiness; farewell hope!" *Amen.*

LECTURE X.

THE TWO WITNESSES, AS HAVING BEEN SLAIN IN THE FRENCH REVOLUTION.

REV. xi. 3.

And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

THE two witnesses in our text have caused as much speculation among the writers on the New Testament, as any other passage in the word of God. Some have supposed that it was a succession of othodox divines, whom God had raised up to witness to the truth, during the time specified, which all agree is twelve hundred and sixty years. And those writers who have taken this side of the question, have endeavored to find some favorite divines, among their sect, answering to the description given of the two witnesses. Upon this construction, every sect might claim the honor of giving to the world the two witnesses. And were this explanation true, instead of two witnesses, we should have more than eight hundred; for every sect must have a set, and I dare not give preference to any. This would destroy the idea of *two witnesses* at once.

Other writers have fixed on the church as the two, clergy and laity; but here are many difficulties to encounter, the same as above. Every sect must have their own church and clergy, or admit at once that they are not the true church. But let us now come to the word of God. And if the word of God does not explain the "two witnesses," I shall despair of ever coming to the truth on this subject, for I am commanded by Christ himself to call no man master. I shall, then,

I. Attempt to show what the Bible calls the two witnesses.

II. What we may understand by their being clothed in sackcloth.

III. Their history, prophecy, and time specified.

I. What is the Bible account of the two witnesses? And, first, What is a witness? I answer, A witness is a person, or legal instrument, testifying to the truth, the whole truth, and nothing but the truth, on matters of fact which are supposed to be known no way but through testimony, either oral or written. Oral testimony is given by a person who is sworn to tell the whole truth, as above, and relate what he actually knows, by the medium of his own senses, and no more nor less. The apostles were such witnesses; for they testified to the things which Christ did in public. And when Judas fell by transgression, Peter informed his brethren that one must be chosen. "Of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning at the baptism of John, unto the same day that he was taken up from us, must one be ordained to be a *witness* with us of his resurrection." But these could not be the "two witnesses;" for here were twelve. But we learn by this history what a witness must be. He must go in and out; he must know by actual observation, or he could not testify anything concerning Christ. That was the manner of oral testimony in that day, and so it is at the present. This, then, precludes the idea at once of any men, or set of men, being Christ's witnesses at the present day, or since the days of the apostles. But, says the objector, does not the word of God call all Christians witnesses for Christ? I do not know of any scripture where Christians are called *witnesses*, except the prophets and apostles, or inspired writers, that is, concerning Christ. They may witness a good profession, or they may witness for themselves that they believe in Christ or his word; but further they cannot go. They are not witnesses either to the person of Christ, to his works, death, miracles, or resurrection and ascension; and if there was no other testimony but oral, we should be no better off than the darkest Hindoo or most ignorant Hottentot. But, thanks be to God, he has not left us without a witness. There is a better testimony than all Christendom, which is written; and it is this which I hold in my hand; it is the word of God. It tells the truth; "for not one jot or tittle of this word shall fail." It tells the whole truth, "that the man of God may be perfectly furnished to every good work." It tells nothing but the truth; for it is the truth indited by him who cannot lie.

You are well aware, my friends, that written testimony is considered in all courts, under all laws, to be stronger than any oral testimony whatever. For instance, take the last will and testament of any man; if it was written or indited by himself, signed by his own hand, sealed with his own seal, in presence of witnesses chosen by himself, and ratified by his death, no oral testimony can be brought against it; unless the instrument itself shows some contradiction or discrepancy, it cannot be destroyed. So it is with these two testaments revealed, indited, confirmed, witnessed, and ratified, by the death of the testator, the Lord Jesus Christ. And although wicked men and devils have endeavored to show some contradiction or discrepancy in its testimony, it has stood the shock of ages, the wreck of kingdoms, and will stand when these heavens and this earth shall pass away with a great noise, and the elements melt with fervent heat; for by this word we must all be judged; by these witnesses we shall be justified or condemned. Christ says, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me."

The angel tells John, in the next verse following our text, that the two witnesses "are the two olive trees, and the two candlesticks standing before the God of the earth." The angel, in his allusion to the two olive trees, quotes the prophet Zechariah, iv. 3, "And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof." Here the olive trees are used in a figurative sense, and properly denote the "sons of oil," or the two cherubims which stood over the ark, and spread their wings over the mercy-seat. The wings of the cherubims stretched from either side of the house to the centre over the mercy-seat, and their faces turned inwards down upon the mercy-seat, and the glory of the God of Israel was above the cherubims. These cherubims are a lively type of the Old and New Testament. The signification of *cherub* is "fulness of knowledge;" so is the word of God, "that the man of God may be thoroughly furnished, perfect in every good work." They have the whole truth, all we can know about Jesus Christ in this state. They stand on either hand of Christ, one before he came in the flesh, pointing to a Messiah to come, by all its types and shadows; and like the cherub whose wings touched the outer wall of the room and reached to the centre over the mercy-seat, so did the Old Testament reach from the creation of the world down to John's preaching in the wilderness, and like the cherub looking down on the mercy-seat, it testified of the Messiah. The other cherubim's wings reached from the centre over the mercy-seat, and touched the other wall of the room, while his face was turned back upon the mercy-seat. So does the New Testament begin at the preaching of John, and reveals all that is necessary for us to know, down to the end of the world. And all the ordinances of the New Testament house look back to the sufferings, death, and resurrection of Jesus Christ, and are to continue until his second coming and end of the world. These cherubims were made of olive trees, and overlaid with pure gold, 1 Kings vi. 23—28. Again: the angel tells Zechariah what the two olive trees are; Zech iv. 4—6, "So I answered and spake to the angel that talked with me, saying, What are these, my lord?" (the two olive trees.) "Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel," &c. Here we are plainly told that the two olive trees are the word of the Lord, and the angel tells John, Rev. xi. 4, that "the two witnesses are the two olive trees and the two candlesticks." As candlesticks are the means of light, so is the word of God. *Candlesticks* are used in Scripture in the same sense as *lamps*. And David says, "Thy word is a lamp to my feet and a light to my path." Therefore, I humbly believe that I have fairly and conclusively proved that the two witnesses are the Old and New Testament. And I will,

II. Show what we may understand by the two witnesses being clothed in sackcloth.

Sackcloth denotes a state of darkness, as in Rev. vi. 12, "The sun became black as sackcloth of hair;" that is, the sun became dark, invisible, and did not give its light. Just so, during the dark ages of papal rule, the word of God was darkened by monkish superstition, bigotry, and ignorance in its sacred principles. It did not give its true light, because the laws, doctrines, and ordinances were changed by the laws of the Latin church; its doctrine was perverted by the introduction of the doctrine of devils and the anti-Christian abominations: its ordinances were so altered as to suit the convenience of carnal men; and it was obscured, because the common people were forbidden to read it, or even to have it in their houses, by the Papal authority. It was hid from the world in a great measure; for the Papal beast, the church of Rome, forbade its translation into any language except the Greek and Latin, which languages ceased to be spoken in the Roman government in the middle of the sixth century. *Sackcloth* denotes great calamities and troubles, as in the days of Hezekiah, 2 Kings xix. 1, 2, "When king Hezekiah heard (the threatenings of the king of Assyria) he rent his clothes, and covered himself with sackcloth;" also, the Ninevites put on sackcloth at the preaching of Jonah, when their city was threatened with a final overthrow. So with the two witnesses; while they were clothed in sackcloth, it was a time of great calamity and trouble to the people of God; persecution raged without any mitigation in some or all parts of the Roman government, and the church of God, which was fed and nourished by the "two witnesses," during her residence in the wilderness, was threatened with a final destruction by the Papal armies, the inquisition, and every other means that could be devised by wicked men or devils. But God has preserved his word, through all the persecutions of the Roman power. I shall now,

III. Show their history, prophecy, and time specified in the text.

1st. Their history, contained in Rev. xi. 5—13, inclusive. Let me read and explain. 5th verse, "If any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies, and it any man will hurt them, he must in this manner be killed." If any man shall add or take away from the book or revelation of God, "God shall take away his part out of the book of life, and out of the holy city;" and "God shall add unto him the plagues that are written in this book." This verse has been verified in our day in the history of deistical France. The rulers of France, in the revolution, proclaimed a war of extermination against the "fishermen's Bible," as they were pleased to term it; and within six years they exterminated themselves, the republic, and almost their principles. The kingdom was deluged in blood; anarchy was the law of the land; and the judgments denounced by this word were literally accomplished, so that deists themselves stood appalled at the horror and confusion their own principles had brought upon their heaven-daring crimes.

6th verse, "These have power to shut heaven, that it rain not in the days of their prophecy." Allusion is here had to "the three years and a half," in the days of Elijah, when the heavens were shut up, Luke iv. 25, which is the same time the witnesses prophesy clothed in sackcloth, 1260 days, forty-two months, thirty days, to a month; that being common time, and this prophetic. The Scriptures are the means which God has made use of to convert sinners from error to truth, from sin to righteousness, and to convey the knowledge of grace (which in this verse is compared to rain) to a lost and perishing world. During the reign of anti-Christ, 1260 years, the church in the wilderness, and the two witnesses clothed in sackcloth the same 1260 years, the doctrine of grace in Jesus Christ was but partially taught. Much of the professedly Christian world have been taught that doing penance, purchasing indulgences, obeying the holy Catholic church, or performing some outward act for pardon, would insure them heaven and happiness. But when the Scriptures began to be read and understood, and where the doctrine of grace in Jesus Christ has been published by the translation and circulation of the word of God, how different the scene! Now, we can hardly find a Roman Catholic who will pretend that heaven is purchased by infliction of bodily torment, by doing penance, or by a monastic seclusion from the world; neither do we see them selling indulgences, and promising the holders pardon for the most abominable crimes. And but rarely do we hear the infallibility of the mother, or holy Catholic church, advanced from pulpit or press. Why this mighty change in public sentiment? Because the reign of grace is not withheld; the two witnesses are no longer clothed in sackcloth; "Michael has stood up, that standeth for the children of thy people." And the "angel is flying through the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth." "And have power over the waters to turn them to blood." By *waters*, we understand people; and by *blood*, war. This text has been amply fulfilled in the wars of Europe, fighting for religious tenets and ecclesiastical power, claiming their prerogatives from the two witnesses, and wresting and perverting the word of God to their own destruction. "And from thence come wars, tumults, fightings," because they understand not. "And to smite the earth with all plagues, as often as they will." In Old Testament times, it was the word of God, through Moses and Aaron, that smote Egypt with the ten plagues, and through Joshua the Canaanites. So, in New Testament times, the seven last plagues, and the three woes, are denounced against the anti-Christian beast, who dwells on and has great power over the earth. "As often as they will;" meaning as often as they have prophesied of them, so often will the plagues be sent. Not one jot or tittle of the word of God will fail.

7th verse, "And when they shall have finished their testimony," that is, when the 1260 years are about fulfilled, the "beast that ascendeth out of the bottomless pit;" this beast is the same as the little horn, Papal Rome, and is said to ascend out of the bottomless pit, because it is founded on error. The principles taught by this beast were first Paganism, and ended in Deism, which are not built on the word of God, and, therefore, have no foundation, and may truly be said to be "*bottomless*." "Shall make war against them." The governments, under the authority of Papal Rome, shall endeavor to exterminate the "two witnesses," the word of God. "And shall overcome them, and kill them;" have power over them, pass laws or edicts against them, and, by this means, destroy their usefulness, life, and activity. For where the Scriptures are not read, and believed in, they become a dead letter; but when read, and believed, "they are spirit, they are life," John vi. 63.

8th verse, "And their dead bodies shall lie in the streets of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." This verse teaches us that the word of God would be made a dead letter, by the authority of one of the principal kingdoms out of one of the ten into which the Roman government was divided; and that they would be guilty of the same sins that Sodom and Egypt were guilty of; and, also, of crucifying our Lord, that is, in a spiritual sense. This will apply to France in particular. France, previous to, and in the French revolution, was guilty of Sodomitish sins; she also had held in bondage, like Egypt, the people of God; and, in France, Christ had been crucified afresh in his people, on St. Bartholomew's eve, A. D. 1572, when 50,000 Huguenots were murdered in one night. The people of God are called Christ's spiritual body, 1 Peter ii. 5, Col. i. 24.

9th verse, "And they of the people, and kindreds, and tongues, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves." This decree, or edict, should be generally known among all nations; and although they could not prevent the witnesses from lying in the streets of the great city three years and a half, yet the nations about them would prevent the Scriptures from being buried, or put out of sight.

10th verse, "And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another, because these two prophets tormented them that dwelt upon the earth." We learn by this text that the nation, who would suppress the reading of the word of God, would make great rejoicings upon this occasion, and congratulate each other upon the destruction of the Bible, as they would suppose, for this reason, because the doctrine and precepts of the Bible would be hateful and disagreeable to them.

11th verse, "And after three days and a half, [years,] the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them." After the Bible would be dormant three years and a half, God would so order in his providence, that it would again be permitted to be read and enjoyed as usual, and the Bible would again stand upon its own foundation, or merits, and would again have its bearing on the hopes and fears of mankind, and the governments of the world, and its enemies would see it and tremble.

12th verse, "And they heard a great voice from heaven, saying unto them, Come up hither; and they ascended up to heaven in a cloud, and their enemies beheld them." This verse shows us that many voices would unite in calling for a general spread of the Bible through the world, and that the Bible would be exalted among the nations, and great multitudes of them circulated, and the enemies of the word of God could not prevent it. Here we have a plain and distinct prophecy of the Bible societies.

13th verse, "And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men [names or titles] seven thousand, and the remnant were affrighted, and gave glory to the God of heaven." At the same hour the witnesses would be slain, there would be a great revolution, and one of the ten kingdoms, which had given their power, and support to the Papal beast, would fall; and seven thousand names, or titles of nobility, in church and state, would be destroyed; and this revolution would produce great fear among the nations, and some would acknowledge that the word was fulfilling, and God was producing these wonderful events. Here we again see exactly depicted the French revolution, and its effects; and we cannot but see that the whole of this prophecy has been literally fulfilled.

In the beginning of the sixth century, about A. D. 538, Justinian, emperor of Constantinople, in his controversy with the Arians, and other schismatics in the Greek church, constituted the bishop of Rome head over all others, both in the western and eastern churches, who, by his authority, suppressed the reading of the Bible by laymen, pretending that they could not read and understand without the assistance of the clergy. About this time, too, the Latin language ceased to be spoken in Italy, and the Greek and Latin both became dead languages. The Bible at that time

THE MIDNIGHT CRY!

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'Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie though it tarry, wait for it; because it will surely come, it will not tarry."

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THE MIDNIGHT CRY.

THURSDAY, DECEMBER 15, 1842.

LETTERS TO E. F. HATFIELD.

NO. V.

HONORED SIR,—*Is Antiochus Epiphanes the hero of Daniel's prophecy?* This now seems to be the main question. If he was, our conclusions fail. If he was not, I think they are irresistably confirmed.

Let us enter on the inquiry, with the closing words of the vision (which you apply to him) fully in our view. 'Shut thou up the vision, for it shall be for MANY days." It was so grand and extensive that it overwhelmed him. "He fainted, and was sick certain days," after seeing it. The fact that the vision was "shut up," explains a little seeming obscurity in it,—which ceases to be obscure when we *compare it with other parts of the Book, and the rest of Scripture*, and with a more enlarged view of the facts. This is exactly as might have been expected from the language of Christ, (Dan. xii. 9,) "Go thy way, Daniel, for the words are closed up and sealed, *till the time of the end*,"—and the words of Gabriel, (Dan. xii. 4,) "Shut up the words and seal the book, *even to the time of the end*." What follows, in Gabriel's language, might be better rendered as it is in the French,—(auquel plusieurs le parcourront et auquel la connoissance sera augmentée,)—"when many shall run all over it, (or all through it,) [i. e. the prophecy,] and *to them* knowledge shall be increased."

This teaches us to study Daniel, instead of Jewish historians, who wrote before the time of the end, *while the vision was shut up*. Josephus may declare that the vision related to Antiochus, but he could not know it, for he did not live at the time of the end.

We yesterday looked at three great lines of prophecy which reach to Christ's coming. The commencement of the 8th chapter is remarkable. The previous one, which reaches to "THE JUDGMENT," begins thus,—"In the FIRST year of Belshazzar, Daniel had a dream," &c. Then turning to the 8th chapter, we read: "In the THIRD year of the reign of king Belshazzar, a vision appeared unto me, even unto me, Daniel, AFTER that which appeared unto me at the FIRST." Did Daniel use this striking language, merely to inform his readers that the *third* year is later in time than the first? Certainly not. It is *after* in resemblance as God created man *after* his likeness.

This view of it is strikingly corroborated by the translation in the old Doway Bible, which shows how the Catholics have understood this vision from the earliest ages. The first verse is there rendered thus; "In the third year of Baltasser, the king, a vision appeared to me I Daniel saw in my vision, *after that which I had seen in the beginning*," &c. In the marginal note it is said, "Daniel here insinuateth that this vision was in explication of some part of the former, (chap. 7,) where four monarchies are mentioned." But do we find the four monarchies in this vision? We do, all but the Babylonian, and Daniel certainly needed no revelation about that, which was just then tottering to its fall. But you say we do *not* find the other three monarchies here, and ask for proof. The angel gives it. Hear him: "The ram which thou sawest, having two horns, are the kings of Media and Persia, and the rough goat is the king of Grecia." That "king" is here put for kingdom, is evident from the sense, but, beside that, we have positive proof that the angel uses the word to mean the SOVEREIGNTY of an empire, extending through a long succession of consuls, emperors, and kings. In Dan. vii. 17, it is said: "These four beasts are four KINGS which shall arise,"—and in the 23d verse, the same angel says, "the fourth beast shall be the fourth KINGDOM." As the third power is declared to be Greece, we have only to remember that Rome conquered Greece, and became the mistress of the world, see Luke ii. 1, to *know* that the empire of Rome, extending through hundreds of years, is spoken of as *one* of the four *kings*. Now we understand what the angel means by king, let us hear him further.

Angel.—"A king of fierce countenance, and understanding dark sentences, shall stand up."

Bible Student.—I remember Moses prophesied very much like that, when he described the nation which should subdue the Israelites, and my reference Bible directs me to his language to illustrate yours. (Deut. 28: 49, 50.) "The Lord shall bring against thee a nation from far, from the end of the earth, as swift as the eagle flieth—a nation whose tongue thou shalt not understand, a nation of *fierce countenance*." We all know that means the Roman power.

Angel.—"And his power shall be mighty, but not by his own power."

Bible Student.—I remember that the mighty Roman generals, confessedly, derived their power from the people. In the three former dominions, the people were treated as if created only for the glory of the monarch.

Angel.—"And he shall destroy wonderfully and shall prosper and practice."

Bible Student.—No power ever so wonderfully "devoured the whole earth,"—to use an angel's language—as the Roman power. It was founded by two deserted children, who became leaders of banditti, and, by a long series of astonishing successes, "broke in pieces and bruised" all other nations.

Angel.—"And shall destroy the mighty and the holy people."

Bible Student.—Moses said that same nation of fierce countenance should "besiege," and "distress" the Jews, till they should be "destroyed." The Roman power fulfilled this prediction; and they have destroyed Christians more wonderfully than any other power,—both as Rome pagan and Rome papal.

Angel.—"And through his policy also, he shall cause craft to prosper in his hand, and he shall magnify himself in his heart, and by peace, [or prosperity,] shall destroy many."

Bible Student.—Paul, in his epistle to the Thessalonians, speaks of a power which he calls the Man of Sin, "who opposeth and exalteth himself above all that is called God or that is worshipped." Popery has "made craft prosper" by Jesuitism, and by its prosperity has destroyed many.

Angel.—"He shall also stand up against the PRINCE of princes."

Bible Student.—In the French Bible, published by the American Bible Society, I read your words, "Seigneur des seigneurs," that is, Lord of lords. *No* dominion *could* stand up against Christ, the Lord of lords, *except* the Roman. But how does this power end?

Angel.—"He shall be broken without hand."

Bible Student.—Daniel could easily understand that,—for you told him before, that the fourth power was "broken in pieces" by the stone "cut out of the mountain *without hands*." We have an additional clue, however, for Paul describes the end of the Man of Sin which shall be consumed "by the brightness of Christ's coming."

In all this there is no difficulty. Rome strikingly fulfils the whole. But you apply all this language to Antiochus. *Let us consider a few of the many absurdities and difficulties you thus run into, in order to avoid the natural connection of the visions which lead us directly to the second coming of the "Prince of princes."*

First Absurdity.—The four dynasties, dominions, or sovereignties, which succeeded Alexander's dominion,—or Grecia—are represented, each by its appropriate horn, one for Egypt, one for Syria, one for Macedonia, and one for Thrace and Bythinia. Now Antiochus Epiphanes was but *one* of *twenty-six* individuals, who constituted the Syrian horn. Could he, at the *same* time, be *another* remarkable horn?

Second Absurdity.—The angel told Daniel, "At the time of THE END shall be the vision. . . . I will make thee know what shall be in the LAST END of the indignation, for at the time appointed, THE END shall be." Dr. Scott properly inquires, "in what sense could the persecutions of Antiochus be called the last end of the indignation, seeing the destruction of Jerusalem by the Romans was to follow, and all the calamities of the Jews to this day?" We shall not come to the *last* end of the indignation till the fourth power is "broken without hand," and Christ's everlasting kingdom is set up. Does not the angel identify this vision with the end of the world?

Third Absurdity.—The Medo-Persian power is simply called "GREAT," (verse 4.) This power, the Bible tells us, "reigned from India to Ethiopia, over a hundred and seven and twenty provinces." This was succeeded by the Grecian power, which is called "VERY GREAT," (verse 8.) Of course, it was stronger, or more extensive, than even the Persian. Then comes the power in question, which is "**EXCEEDING GREAT.**" Here we might close the discussion on this point, for you will not pretend that the power of Antiochus, was *exceedingly great!* above that of Alexander, the Conqueror of the world! Rollin gives us the following item in his history: "He was OBLIGED to furnish the Romans, by the articles of the peace concluded between them, 1000 talents annually, and the twelve years of this *tribute* end exactly with his life. He reigned but eleven years." Surely there need be no question which power was EXCEEDING GREAT,—that which was OBILGED to PAY TRIBUTE, or that which exacted it.

Let us give the degrees of comparison, according to the angel's *rules*, and thus compare truth with error. How easy and natural is the following gradation:

Great.	Very Great.	Exceeding Great.
PERSIA,	GREECE,	**ROME.**

How absurd and ludicrous is the following!

Great.	Very Great.	Exceeding Great.
PERSIA,	GREECE,	**ANTIOCHUS.**

Fourth Absurdity.—The power in question was "little" at first, but it waxed or grew "exceeding great, toward the SOUTH and toward the EAST, and toward the pleasant land." What can this describe but the conquering marches of a mighty power? Rome was almost directly north-west from Jerusalem, and its conquests in Asia and Africa were of course towards the east and south; but where were Antiochus' conquests? Did he rise up from a small beginning and conquer vast countries to the east and south of him? Let two items from

Rollin answer. One relates to Antiochus the great, (the father of Antiochus Epiphanes,) a few years before his death. He "*enlarged* his CONQUESTS *daily*, and was undoubtedly preparing to cross over into Europe,"—towards the north-west, NOT south and east. Of the king whose *greatness!* we are now considering, Rollin says: "He assumed the title of Epiphanes, that is, illustrious, which title was *never* WORSE applied. The whole series of his life will show that he deserved much more that of Epimanes, (*mad* or *furious*,) which some people gave him." Rollin then records a catalogue of his foolish actions, to show "how justly the epithet *vile* is bestowed upon him;" then gives a detailed account of his life, and records the success he met with in attempting to take the city of Elymais, and plunder the temple of Diana. It seems that Antiochus had grown so weak, (instead of waxing exceeding great) that the people, who had formerly paid tribute, were not afraid to withhold it. When he came against them, they "took up arms to defend their temple, and gave him a *shameful* REPULSE. Antiochus, enraged at this disgrace, withdrew to Ecbatana," where Josephus finishes his history thus:—"When he was grieving for this disappointment, some person told him of the defeat of his commanders, whom he had left to fight against Judea, and what strength the Jews had already gotten. When this concern about these affairs was added to the former, he was confounded—and, by the anxiety he was in, fell into a distemper, which, as it lasted a great while, and, as his pains increased upon him, so he at length perceived he should die in a little time; so be called his friends to him, and confessed withal, that his calamity was sent upon him for the miseries he had brought upon the Jewish nation, while he plundered their temple and contemned their God; and, when he had said this, he gave up the ghost." We shall refer to Josephus again, but we will now simply inquire where were Antiochus' exceeding great conquests?

Fifth Absurdity. The crowning absurdity of all is, to suppose that Rome is *left out* of a vision which extends to "the LAST end of the indignation." Daniel had a view through the dark clouds which conceal the wonderful landscape of futurity from uninspired eyes. His vision is expressly directed to the things which shall befall his people in the LATTER DAYS. His eye pierces even to the resurrection of the dead, and the glorious kingdom beyond it. Now what are some of the objects in this wondrous prospect? The great object is his Saviour on the cross, dying under a Roman governor, and pierced by a Roman spear. Will he not see this object, on which all heaven gazes?

There the "latter days" commence. Daniel's people, after that, are still Abraham's seed, Christ's true Israel, and will he see *nothing* relating to them? Will he not see that "exceeding great" power, under which the Jews "fell by the edge of the sword, and were led away captive into all nations,"—under which Jerusalem was desolated, and the temple burned,—under which 3,000,000 of Christians were killed, crucified, burnt, tortured, torn, or devoured, while it denied Christ,—and under which FIFTY MILLIONS have fallen "by flame, sword, captivity, and spoil," during "many days" since? O why, beloved brother in the Lord, why do you run into this absurdity? Is it not because Josephus, an unbelieving Jew, wishing to magnify the affairs of his own nation, dared to give an oracular decision respecting a vision which was "shut up" till the time of the end? Oh, it amazes me to see Christian teachers, under the command of that same Jew, rank after rank, straining themselves to the utmost to puff up Antiochus, and make him fill this prophecy. A portion of the world, looking through your magnifying glasses, and forgetting a large part of the prophecy, have cried out, "How completely it fits!" But such men as Sir Isaac Newton have told you how fallacious your reasoning is. That great philosopher, after tracing God's laws in the heavens, turned to the still brighter revelation in his Word. There, as he had done before, he exposed the absurdity of long cherished notions. Hear him:

"A horn of a beast is never taken for a single person: it always signifies a *new* kingdom; and the kingdom of Antiochus was an *old* one. Antiochus reigned over one of the *four* horns; and the little horn was a *fifth*, under its proper kings. This horn was at first a little one, and waxed exceeding great; but so did NOT Antiochus. His kingdom, on the contrary, was weak, and tributary to the Romans; and he did NOT enlarge it. The horn was 'a king of fierce countenance, and destroyed wonderfully, and prospered and practised:' but Antiochus was frighted out of Egypt by a mere message of the Romans, and afterwards routed and baffled by the Jews. The horn was mighty by another's power; Antiochus acted by his own. The horn cast down the sanctuary to the ground, and so did NOT Antiochus; he left it standing. The sanctuary and host were trampled under foot 2300 days, (14) and in Daniel's prophecies days are put for years: but the profanation of the temple, in the reign of Antiochus, did NOT last so many natural days. These were to last to 'the end of the indignation' against the Jews; and this indignation is NOT YET at an end. They were to last till the sanctuary which had been *cast down* should be cleansed; and the sanctuary is NOT YET cleansed."

After writing thus far, I noticed, for the first time, that Dr. Jenks, whom I will venture to call *one* of the most learned theologians in America, quotes Dr. Scott, as applying this prophecy to the Roman power. Here is a part of his note:

"Antiochus's kingdom was nothing more than a continuation of one of the four kingdoms; and cannot possibly be reckoned as a fifth kingdom springing up among the four. When he stood up, 'the transgressors in the Jewish nation were not come to the full.' The holy city was inhabited 'with all peace; and the laws were kept very well; because of the godliness of Onias the high priest, and his hatred of wickedness. 2 Mac. iii. 1." Bp. Newton These and other [modern expositors, in contradiction to the ancient,] therefore, suppose this little horn to mean the empire of the Romans, from the time when they had got footing in Greece and Macedonia; which formed one horn of the goat. They then entered on that stage, on which these events were to take place. At first they seemed to have little power in the regions which Alexander had governed; yet that increased exceedingly, by the forces brought from Rome and Italy: and as these formed no part of this goat, "the horn grew strong not by its own power." The Roman emperors also became terrible persecutors of the Christian church, putting to death many of the brightest ornaments of the Gospel, especially several of the apostles of Christ. Yea, they "magnified themselves against this prince of the host," the King of kings; both as Pilate the Roman governor ordered his crucifixion, and as they persecuted his followers for three centuries. And after the emperors became Christians, then the church and bishop of Rome arose to great dominion, by power given from others; and they have proved "rulers of fierce countenance, and understanding dark sentences;" being ever notorious for savage cruelty and dark machinations against their opposers.

Now, let us suppose that a natural landscape had been spread before Daniel, partly covered with clouds. In that landscape, there is a huge volcano, piercing the clouds and sending forth vivid flames, and pouring red hot streams of lava on the thickly peopled cities in the plains below, where Daniel's people dwell. This volcano is so terrific that Moses saw it eight hundred years farther back; yet Daniel, though guided by an angel to see the LAST end of the indignation, does not once discern it. Why? Because his eye is filled with the fire and smoke which Antiochus raises in Jerusalem!!! I am not ridiculing the position you unfortunately occupy. It ridicules itself.

To-morrow we shall consider the question, "How long the vision?" But that inquiry need not be long.—Our premises being God's eternal truth, instead of Jewish fancies, the conclusions follow irresistibly that the END of Daniel's visions must be next year. May the Lord enable us to be ready for the GREAT DAY.

I remain, &c. N. SOUTHARD.

"I am not Ready."

So said a fashionable lady, who is in good standing in an evangelical church in this city. She trembled as she spoke. "I don't want to hear Mr. Miller," she added. "I don't wish to have his doctrine true. I would much rather hear Mr. Bellamy," [who is preaching against the faith of Christ's near coming,] "I think he speaks beautifully."

Readers, Christ will soon *try* every man's work of what *sort* it is. ARE you ready?

THE DAILY, CONTINUED TWO DAYS MORE.—In order to finish Brother Miller's Course of Lectures, we have decided, though short of funds, to continue the daily two days longer. The whole 26 numbers will then be bound up, in the form of a large pamphlet, and sold at the low price of 50 cents per set.

THE MIDNIGHT CRY—WEEKLY.

We hope our brethren will send their orders, with the money, immediately. We believe it is the Lord's will that the Cry should be kept sounding. "Behold, He cometh." We have used up nearly all the money He has given us, and, if this shall reach the eye of any steward of the Lord's money, who believes in his near approach, we hope he will devote some of it to the support of a weekly paper in this great city. Unless means are furnished for printing a large paper, we shall commence just the size of the daily, but we are very anxious to print two numbers in one, on account of postage.—Price 50 cents for 24 numbers.

A Shameful Fact.

The Baltimore correspondent of the Tribune says:

The Rev. Amos Herring, a colonist from Liberia, who is reputed a pious and most worthy colored minister, in the employ of the Methodist Missionary Society, being on a visit to the United States, took passage a few days since in the rail-road line from New York to Philadelphia, on his way to Baltimore, with a view to sail in the vessel about to depart for Africa, on his return to his missionary labors The day was extremely cold on account of the snow-storm, and he was not permitted to ride in the cars with the gentlemen who were 'not guilty of a skin colored like his own," but was thrust into the "negro car," where there was no stove. The result was, that he suffered an attack of pleurisy on the passage, which has confined him to his bed ever since, and his life is supposed to be in *imminent hazard*. Dr. Goheen, the late Mission Physician from Africa, being casually in the city, on his way to Virginia, visited him yesterday with Dr. McGill, and knowing the worth of Mr. Herring by personal acquaintance during his long sojourn at Monrovia, he manifested a becoming interest in his case, and expressed great anxiety as to the probable *fatal* termination of his disease.

Mr. Herring, though now dangerously ill, expresses great anxiety to return in the vessel about to sail, and says that he would go back to Africa in her, if he was only able to "crawl on board."

How long will it take the Christianity of this nation to convert the world, so that there shall be none to *hurt*?

As it was in Sodom.

"As it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all: even thus shall it be when the Son of Man is revealed." "This was the iniquity of Sodom, PRIDE, *fullness of bread*, and abundance of *idleness* was in her and her daughters, neither did she strengthen the hand of the poor and needy," Ez xvi. 49.

That the whole of this description applies to the present time, we have only to open our eyes and see.

It was said on good authority, that ten thousand clerks were out of employment in this city during the past summer. The number of poor laborers who are idle is immense, in all parts of this country, and in Europe. The "fullness of bread, and the pride, and the neglect of the poor and needy," are strikingly characteristic of this age. The following, from yesterday's Aurora, completes the picture of our resemblance to Sodom;

"THE STREETS AT NIGHT.—Since the horrible outrage at the Broadway Cottage, we hope the ladies will see the necessity of staying within doors after nightfall, unless they are attended by a gentleman. Humiliating as is the necessity of making the declaration, in the midst *of the most refined and enlightened city on the continent*, yet duty to the public compels us to say that *no* lady is *safe* in the streets of New York after dark, unless accompanied by a male friend."

The Truth Blessed.

The revival at Williamsburgh continues with great power. Eighteen souls rejoiced in finding a precious Saviour, Monday evening, in the prayer meeting which followed Bro. Chandler's lecture.

not being written or translated into any other languages in Europe, it became an easy task for the bishop to obscure the doctrine and discipline of the word of God, so far as suited his convenience, and to obtain universal power over the minds and consciences of men, and clothe the Scriptures in sackcloth. If, then, the Scriptures were first clothed in sackcloth in A. D. 538, and were to prophesy 1260 years in this situation, their prophecy would end in 1798. About the close of the eighteenth century, in consequence of the abominable corruptions of the church of Rome being exposed to public view, the men of the world began to treat revelation as a fiction, and religion as priestcraft; and instead of searching for the pillar and ground of the truth, "their imaginations became vain, and their foolish minds were darkened." They declared war against the Bible, the "two witnesses," which war became general all over Europe and America. Some of the most eminent and principal writers in this controversy were in France, the principal kingdom among the ten, into which Rome had been divided at the close of the fifth century; and so successful were these writers, that almost the whole nation of the French became Deists, or Atheists, in a short time. This nation had long been guilty of the abominations of the anti-Christian beast, the sins of Sodom and Egypt, and the persecution of those who protested against her national corruptions: the slaying of the witnesses; their lying in a dead state three years and a half in the street of the great city; the revolution spoken of in this prophecy—all happened in the French revolution, between the years 1793 and 1798. A decree was passed by the council and directory of France, prohibiting the Bible to be read in public, in any of the chapels in France; and Bibles were gathered in heaps, and bonfires were made of them, and great rejoicings were had all over the kingdom at the downfall of priestcraft, as they called it; and particularly at Lyons, where the Scriptures were publicly dragged through the streets, with circumstances of the greatest contempt, and other things transacted in the exultation of their triumph, which are too shocking to narrate. Let it suffice, then, to say, that after three years and a half the Bible was again permitted to be read, and religion had free toleration in France; and what is equally as remarkable, is, that the same year a few individuals in London established what has since been styled the Bible society, which has been instrumental in sending Bibles among all nations, and of translating them into more than 150 languages since that period; and almost all the writers, who acknowledge the Bible to be the two witnesses, do agree that the events, prophesied of in this passage, were literally accomplished in the French revolution. Now, the Bible is more than restored to its former state in society; it is exalted, and every person can have, and read, and examine for themselves into its sacred truths. It is also a fact, that the progress of the Bible society has exceeded the most sanguine expectations of its advocates; and the atheists and deists of our day appear to be perfectly confounded at these events. Instead now of declaring open war against the Bible, they make pretence at least of drawing their rules of morality from this blessed book; and the man who should now undertake to write down the word of God, would be considered either a madman or a fool. One thing more: In the French Revolution, the names or titles of men were abolished; and it is said by some writers, that, in the long list of titled nobility, and the great catalogue of priestly orders, there were seven thousand destroyed at once. Well might the remnant be affrighted, and give glory to the God of heaven!

Let us now for a moment see what follows the history of the two witnesses.

14th verse, "The second wo is past, and behold, the third wo cometh quickly." The second wo began by the civil wars in France and Germany, and ended in the French revolution; and the third wo will come quickly. It is the last great wo denounced against the woman sitting upon the scarlet-colored beast, and against the earth, which she hath filled with her sorceries, and the kingdoms of this world, which must all be destroyed under this wo.

15th verse, "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever." The third wo and seventh trumpet are both the same thing, (see Rev. viii. 13;) and the seventh trumpet is the last trump, when the dead shall be raised. See 1 Cor. xv. 52. It is evident, also, that we are carried into the eternal state forever and ever.

16th verse, "And the four and twenty elders, which sat before God on their seats, fell on their faces and worshipped God." By the four and twenty elders, I understand the true ministers of Christ, alluding to the twenty-four courses of the priesthood appointed by David, 1 Chron. xxiv.

17th verse, "Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned." This is the language of every humble and devoted minister of Jesus Christ, who makes the word of God his study, and believes in the overruling hand of God as accomplishing the great designs therein revealed.

18th verse, "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldest destroy them which destroy the earth."

This verse shows us what takes place at the sounding of the seventh trumpet and third wo, which the angel says will come quickly after the French revolution, if I am right in my explanation of the two witnesses. It is morally certain that the word of God is not now in an obscure state; it is not hid from the world, neither is clothed in sackcloth. It is true that many voices have united in the Bible societies to spread the knowledge of the word of God; and that it is translated into about all the known languages in the world. It is almost absolutely certain that the French people are the nation that is compared to Sodom and Egypt in the passage we have been examining; and likewise the earthquake spoken of is the French revolution. Then if the two witnesses are the Old and New Testament, we are certain the third wo is coming quickly, and the seventh trump must shortly begin to sound You have undoubtedly seen, my friends, that we are likewise brought down to the judgment, when God will reward the righteous, and destroy the wicked, who have persecuted the saints and trampled them under foot.

And once more let me inquire how it stands with you, my dear hearer. Are you prepared for that great and solemn day? Are you ready to meet the judgment? The two witnesses will appear for or against you. Their testimony will not fail. Do you believe them? He that believeth shall be saved, and he that believeth not shall be damned. "The word that I have spoken," says Christ, "the same shall judge you in the last day." Why will you not be warned? If half the evidence that I have brought of our being on the end of this dispensation, was brought to prove there was a great treasure hid in your field, how soon would you search and how diligently would you seek until you found it!

In this book of which we have now been speaking, are durable riches, gold tried in the fire, seven times purified. "Search for it as for hidden treasures; seek and you shall find." Can you tell me where the word of God, the Bible, has failed of being accomplished literally, and in the time specified? Many events have been foretold, the times given, and not one failed. How can you disbelieve? How can you shut your eyes against so much light? Where will you have an excuse in the day of judgment? I have repeatedly brought you down to this time, and shown, by Scripture proof, the judgment must commence immediately. You are in your hearts convinced that what has been declared concerning the two witnesses, in this discourse, is true. And if so, your reason must teach you that what follows under the third wo must be equally as true. "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldest destroy them which destroy the earth."

LECTURE XI.

THE WOMAN IN THE WILDERNESS.

REV. xii. 6.

And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

The history of the church, in all ages of this present world, is but a history of persecution and blood, when we follow her through all dispensations, from Adam to Moses, and from Moses to Christ; so likewise from Christ's first coming, down to his second appearance, the church have experienced, and, according to the whole tenor of Scripture, must expect to realize from the kingdoms and men of this world, this one promise at least, "In the world ye shall have tribulation." These facts are so plain and obvious, that it has given rise to a common saying among almost all writers, that "the blood of martyrs is the seed of the church." Yet there is a bright side to her history; for she has come out of all her persecutions more purified, more faithful, and with more energy, to prosecute the work her divine Master has left her to perform. And one other thing is certain—God has preserved her, whether in the wilderness or among the nations of the earth, in an extraordinary and miraculous manner, even her enemies themselves being her judges. Where has a kingdom stood when all the nations about them have conspired their overthrow? Where is the Assyrian, and populous Nineveh? Where is Chaldea, the queen of nations? Where is the Grecian empire, once the colossus of the world? Where is imperial Rome? Gone, gone, by the power of earthly foes. But behold the church of Christ and of God, delivered first from Egyptian bondage by the mighty arm of the God of Jacob, led by miracles through the wilderness forty years, brought into the promised land, although all the nations of the earth were her enemies, preserved as a nation through the rise and fall of mighty empires, and experiencing a reverse of fortune only when she courted the aid of worldly kingdoms, or suffering diminution only when she adopted the more popular worship of heathen idolatry. Yet in her lowest estate, God told his servant the prophet, that "he had reserved seven thousand that had not bowed the knee to Baal." And if men would reason on the subject of religion as they do on other subjects, there could not be an infidel in the world. For nothing is or can be more manifest than the miraculous interposition of Providence in the preservation of his people through the most severe trials, heaviest afflictions, and deadliest hatred of all men, that men or societies ever endured.

Our present discourse will show us the history of the church by prophecy, through the darkest age the church has ever been permitted to experience since the days of Abraham.

I. I shall show what we may understand by "the woman" in our text.

II. I shall show what we are to understand by the great red dragon and beast.

III. I shall give the history of the woman given in the chapters of our text.

IV. The time specified in the text, 1260 days, their beginning and end.

I. What may we understand by *woman* in our text?

I answer, We must understand the people of God, in all ages of the church, whether among the Jews or Gentiles: she is called a *woman* because she is the spouse of Christ; she is likewise called a *woman* because of her dependence on Christ for all things. As a man is the head of the woman, so is Christ the head over all things to the church, says the apostle. As the woman depends on her husband for a name, for food, and for raiment, so likewise the church on Christ, for a name—"And thou shalt be called by a new name, which the mouth of the Lord shall name," Isa. lxii. 2—5. "And they were called Christians first at Antioch." *For food*, our text says "that they should feed her there," &c. The prophet Isaiah says, xl. 11, "He shall feed his flock as a shepherd." John vi. 53, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." *For raiment*, the psalmist, speaking of the church, says, "She shall be brought to the king in raiment of needlework; her clothing is wrought gold." The angel to the seven churches says, "He that overcometh, the same shall be clothed in white raiment." And again, "I, John, saw the holy city, New Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband." This shows conclusively that the people of God are compared to a woman. And now let me show,

II. What we may understand by the great red dragon and beast that persecuted the church, or woman that fled into the wilderness.

The *red dragon* is the same power as Daniel's fourth kingdom, the Roman, for the description is the same, having ten horns; his character, too, is the same. Daniel says he should break in pieces the whole earth, and stamp the residue with his feet; that he should work deceitfully, &c. John says that the dragon drew a third part of the stars of heaven and did cast them to the earth, and that he deceiveth the whole world. The Roman government, then, must be the apocalyptical red dragon beast, having seven heads and ten horns. The Roman power is called *red*, either because of their persecuting and bloody spirit, or on account of their emperors wearing purple robes, when dressed in state; either might be sufficient to entitle them to the appellation "red." "*Dragon*" is undoubtedly given the Roman government from the fact that the Romans changed their forms of government so often, having seven different forms in about five hundred years, and from their deceitful, cunning, intriguing manner by which they obtained power over the nations around them, that they were properly a nondescript; and could not be described by Daniel or John by anything seen on earth; and therefore they took one of the inhabitants of the bottomless pit, "the dragon," to describe to us by figure this dreadful, persecuting, and bloody power. The red dragon is, therefore, used as a figure to denote Pagan Rome, and the woman sitting on the scarlet-colored beast to denote the church of Rome, or Papal Rome; and both together, civil and Papal, make the anti-Christian abomination, which would drive the church of Christ into the wilderness, where she would be fed 1260 days, or time, times, and half a time. I shall,

III. Give the history of the woman, as in the twelfth chapter of Revelation.

Verse 1, "And there appeared a great wonder in heaven,"—John saw this wonderful sight as transpiring under the gospel day, or government of God, with his people in the gospel, the circle in which the church moves, here called *heaven*,—"a woman clothed with the sun," the church adorned with gospel light; as the natural sun gives light to the world, so does the gospel the church,—"and the moon under her feet." This shows us that John had a view of the church while it was in its Jewish state. For the moon represents the ceremonial law, which was typical of the gospel, like the moon shining in a borrowed light, and liable to change when the Shiloh should come. "Under her feet," shows that she walked or stood on the ordinances of God's house, which, like the moon, pointed to the sun both before and after Christ. "And upon her head a crown of twelve stars,"—first the twelve patriarchs, afterwards the twelve apostles, Eph. ii. 20. Like stars, they are smaller lights in the government of God, and teachers under the law and gospel.

Verse 2, "And she, being with child,"—having the promise that the seed of the *woman* should bruise the serpent's head,—"cried, travailing in birth,"—denoting prayer in faith,—"and pained to be delivered,"—that is, an anxious and deep longing for the advent of the promised Messiah, when she expected deliverance from bondage, sin, and all her foes, Matt. xiii. 17.

Verse 3, "And there appeared another wonder in heaven,"—another sight or view of God's government of the world in connection with the gospel,—"and behold, a great red dragon"—a figurative representation of the Roman kingdom.

Verse 4, "And his tail drew a third part of the stars of heaven, and did cast them to the earth." Judea became a Roman province before the Messiah's advent, which is figured by the *tail*, and the Jews had for a number of years been governed by tetrarchs or kings of the Romans' appointment. The Jews were governed by three different offices, figuratively called *stars*—kings, high priest, and sanhedrim, or the seventy elders. When, therefore, the Jews were deprived of their right to appoint their own kings, one third part of their rulers fell to the Roman power, in this passage called "*earth*." "And the dragon stood before the woman which was ready to be delivered,"—Herod was then king of the Jews, at the birth of Christ, a representative of the Romans, because he was supported by their authority,—"for to devour her child as soon as it was born." Herod sought the young child's life, to destroy him. See Matt. ii. 13.

Verse 5, "And she brought forth a man-child,"—Jesus Christ, born of a virgin. "For unto us a child is born, unto us a son is given," &c. Isa. ix. 6, 7. "Who was to rule all nations with a rod of iron," denoting the power of Christ to break in pieces and subdue all the kingdoms of the earth, Psalms ii. 9. Rev. xix. 15,—"and her child was caught up to God and his throne." Christ has ascended up on high, and is seated at the right hand of the Father until he makes his enemies his footstool. See John vi. 62. Eph. iv. 8—10.

Verse 6, "And the woman fled into the wilderness, where she hath a place prepared of God." The church had grown weary of the protection of the Roman power, for she found, by woful experience, that whenever she placed herself under the protection of this *red dragon*, he destroyed some of her blessed privileges, and brought in a flood of errors, which caused divisions and subdivisions in the church. The Jews had tried their friendship and protection for more than two hundred years before and after Christ, and the event proved the destruction of their nation and place. The Christians, too, had tried the friendship of the same power, under Constantine and succeeding emperors, for little more than two hundred years, beginning A. D. 313, and ending in A. D. 538, as we shall show; which so corrupted the Romish church that she became the anti-Christian abomination, and the true children of God were driven into the wilderness out from her connection with the anti-Christian church, "the city of the nations," as she is called. But God took care "that they should feed her there a thousand two hundred and threescore days," which is 1260 years, from A. D. 538 until 1798, during which time a free toleration of religious rights was not permitted in any of the kingdoms which formerly composed the Roman empire; but God raised up teachers among them, who retained in a good degree the doctrine and purity of the word of God, and practised the ordinances as they were delivered to the saints in the apostles' days: yet but little is known of them for six or seven hundred years.

Verse 7, "And there was war in heaven." After the prophet John had given us a history of the church, as in the preceding verses, he now goes back to bring up the history of the dragon, the Roman kingdom, and begins his history in the days of Christ and his apostles. "Michael and his angels fought,"—Christ and his apostles; see Matt. x. 34, "Think not I am come to send peace on earth: I came not to send peace, but a sword,"—"*against the dragon*," against principalities and powers, and wickedness in high places. "And the dragon fought, and his angels,"—imperial Rome and worldly men.

Verse 8, "And prevailed not, neither was their place found any more in heaven." Rome could not prevail against the kingdom of Christ or the gospel; for it differed materially from the Jewish mode of worship; and although Rome in her Pagan state could find easy access into the Jewish sanctuary, because of the similarity of their worship, yet when Christ set up his gospel kingdom they were excluded, for none could enter this kingdom without regeneration, faith, and repentance.

Verse 9, "And the great dragon was cast out,"—Rome Pagan was deprived from having any authority in the gospel kingdom, as Christ says in John xii. 31, "Now shall the prince of this world be cast out,"—"that old serpent,"—Rome Pagan is compared to the *old serpent* because he works deceitfully and deceives the church, (*woman*,) as the serpent did Eve, the woman in the garden,—"called the devil," because they devour and persecute with a devilish spirit,—"and Satan," because, satan-like, he claims power over all kingdoms of the world—"which deceiveth the whole world." This may be said of Rome, for she conquered more nations by deceit and flattery than by fair warfare. "He was cast out into the earth, and his angels were cast out with him." This was literally fulfilled when Christ cut off the Jews and all unbelievers; when he said, "My kingdom is not of this world;" when he excluded the kingdoms of this earth from participating in the spiritual kingdom which they claimed on account of their authority among men.

Verse 10, "And I heard a loud voice saying in heaven,"—many voices in the church under the gospel dispensation,—"Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ." This represents the grand chorus of all the saints, when they discover the true principle on which the kingdom of God is built. This was literally true at the day of Pentecost. "For the accuser of our brethren is cast down, which accused them before our God day and night." The Romans had, by drawing the Jews into idolatry, caused them to sin against God in all their evening and morning sacrifices. And by these means, they were accused before God, that is, God was angry with them, and destroyed our brethren, the Jews.

Verse 11, "And they overcame him by the blood of the Lamb,"—by the blood of atonement, all believers in Christ do finally overcome the powers of darkness and princes of this world,—"and by the word of their testimony,"—preaching and testimony of the apostles. "And they loved not their lives unto the death,"—suffered martyrdom. This was fulfilled in the death of the apostles and others.

Verse 12, "Therefore, rejoice ye heavens, and ye that dwell in them." It was a matter of great joy among the primitive Christians, to be counted worthy to suffer persecution for Christ's sake. "Wo to the inhabitants of the earth,"—those who live under the Roman government,—"and of the sea,"—meaning the principal kingdom among the ten kingdoms. France is generally meant by *sea*, in this prophecy. "For the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." The *devil* means destroyer, and the three woes, and seven last plagues, were all to be sent upon the earth and sea; which denote wars, revolutions, and changing of governments. These things would prevail in the close of this Roman kingdom, and war would be the closing up of the earthly scene of this fourth kingdom which Daniel saw, and John has been describing under the figure of the "great red dragon."

Verse 13, "And when the dragon saw that he was cast unto the earth,"—when the Roman government saw they could have no control in the things of Christ's kingdom, they hated the church and the doctrine that taught that Christ's kingdom was not of this world, and they "persecuted the woman that brought forth the man-child," which is the church that had a Savior born unto her, Christ Jesus, the Lord of life and glory.

Verse 14, "And to the woman were given two wings of a great eagle,"—by which wings I understand the means God used between the Arian and Papal controversy, at the time of the division of the Greek or eastern church from the west or Roman church, which happened in the reign of Justinian, emperor of the east, about A. D. 538, when the controversy arose concerning the worshipping of departed saints, images, and the infallibility of the church of Rome. In this controversy, many privately withdrew themselves, and settled in the north-west part of Asia, and in the north-east part of Europe; and after a number of years, colonies were sent by them into Piedmont and valleys of the Alps, where it is supposed the true worship of God was retained during the dark ages of Papal ignorance, bigotry, and superstition. (See Milner's Church History, and Bencdict's History of the Baptists.) "That she might fly into the wilderness, into her place,"—a separation from the world, as says the voice from heaven, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues," Rev. xviii. 4. "Where she is nourished for a time, times, and half a time,"—fed and nourished by the spirit and word of God 1260 years, "from the face of the serpent,"—from the knowledge of Papal Rome.

Verse 15, "And the serpent cast out of his mouth waters as a flood, after the woman,"—*Waters*, in prophecy, mean people, Rev. xvii. 15; therefore I understand this prophecy to have been fulfilled when the Pope, the head of papal Rome, sent forth his armies and inquisition to subdue the heretics, as he called them, who dwelt in the valleys of the Alps, which was about the beginning of the thirteenth century,—"that he might cause her to be carried away of the flood,"—exterminated and destroyed by his armies and inquisition.

Verse 16, "And the earth helped the woman, and the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth." This verse was fulfilled in the wars which followed the above-mentioned time of persecution, in which the German princes helped their subjects against the armies of the Pope, and destroyed and swallowed up many of the Papal armies, from the thirteenth to the fifteenth century. Or, as some authors have supposed, the *waters* which the dragon cast out of his mouth was the flood of errors which arose about the time of the French revolution, under the name of Deism, which was calculated to destroy the doctrine of the gospel, as they vainly supposed, backed by the republican armies of France, and afterwards by the power of Bonaparte, who was finally subdued by the combinations of the kings of the earth. But, as this transaction seems to me to be too late to affect the woman in her exiled state, I have inclined, in my humble opinion, to my first exposition of these texts.

Verse 17, "And the dragon was wroth with the woman,"—Papal Rome was angry with the true church,—"and went to make war with the remnant of her seed." This war has not yet come; for it is evident, by the expression "remnant of her seed," that it means the last of the church "who keep the commandments of God, and have the testimony of Jesus Christ." This is the last struggle of this anti-Christian beast, and is described in many places as the last great battle, or the supper of the great God. Such expressions as "and went," as though this power would go to some place out of their own territory, and "the way of the kings of the east might be prepared," show that they will go west. I am, therefore, constrained to believe

THE MIDNIGHT CRY!

VOLUME I. NEW-YORK, FRIDAY, DECEMBER 16, 1842. NUMBER 25.

"Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie though it tarry, wait for it; becanse it will surely come, it will not tarry."

BY JOSHUA V. HIMES. DAILY—NO. 36 PARK-ROW. PRICE TWO CENTS.

THE MIDNIGHT CRY.

FRIDAY, DECEMBER 16, 1842.

Bible Class,
At this office, this evening, at seven o'clock.

Lecture in Newark,
This evening, at the Free Church.

"Powerful and Timely Antidotes."—Such is the character given by the Evangelist to the recent sermons against Mr. Miller's "wild and visionary notions," among which Mr. Hatfield's is especially mentioned. Next Sabbath evening he is to lecture on the 7th of Daniel. May the Lord guide him into all truth.

☞ Our readers see we have no room for a letter to-day.

☞ Brother Storrs writes that he expects to leave Albany for this city to-day. He will commence a course of lectures in Brooklyn or Harlem, as the Lord may direct.

Is the N. Y. Evangelist among the Scoffers ?—That paper, which we have heretofore so highly esteemed, commences an article this week, as follows:

"We are not certain that after all we have said, our readers wish for anything more on the subject of Millerism, or of *any* of the odd and *frivolous* theories which IGNORANT and *fanciful men have attempted to palm upon* the Church. The following communication contains so much plain common sense, that we think its publication will be useful."

The article which follows this scoffing introduction contains five propositions. Three contain no argument, one begs the question, and the fifth,—which gives all the point to the rest,—IS FALSE. Mr. Miller does not say there will be contention between those who are raised in the first and second resurrections. He believes what the Bible says: "The rest of the dead, [the wicked,] lived not again *until* the thousand years are finished. . . . And *when* the thousand years are expired, Satan shall be loosed out of his prison, and shall go forth to DECEIVE the nations, which are in the four quarters of the earth, Gog and Magog, TO GATHER THEM TOGETHER to battle, the number of whom is as the sand of the sea. And they went, [will go] upon the breadth of the earth, and compassed the camp of the saints about the beloved CITY, and fire came down from God, out of heaven, and DEVOURED THEM." Is here any contention ? They are DECEIVED, when they expect to contend;—and the writer in the "Evangelist" was deceived when he wrote about Mr. Miller's views.

The point on which the writer begs the question, is this: "According to this system, time continues, after the world is destroyed, and a portion of the human family are made immortal, when the Scriptures so plainly assure us that, at the end of the world, *time is no longer.*" Now, the dear brother who wrote this, has often said, "There is no time," without meaning that duration had ceased ? *Can* duration cease ? Did not God create time-measurers before man sinned ? Will they not exist when "there shall be no more curse ?" We do not contend against our translation, for it only needs to have fair principles applied in understanding it, to make it plain. We have, however, consulted the accurate and beautiful translation of the learned Gilbert Wakefield. It was made in 1791, and, where he had no temptation to choose words for the sake of favoring his own peculiar views, as he certainly had not here, it is one of the purest and most literal of all our translations. He renders the whole passage thus: "Then the angel, which I saw standing upon the sea, and upon the land, lifted up his right hand unto the heaven, and sware by Him who liveth forever and ever, who created heaven and the things therein, and the earth and the things therein, and the sea and the things therein; THAT THERE SHOULD BE NO LONGER DELAY: but in the days of the sound of the seventh angel, when he is going to blow his trumpet, the mystery of God should be finished, according to his glad tidings to his servants the prophets."

This is accurate; is it expressive ? We might quote Matthew Henry, Campbell, Doddridge, and others, who give the sense, "*There shall be* NO LONGER DELAY." We hope the brother who wrote the article will remember that this language relates to the time of the seventh trumpet, and the SIXTH HAS ALREADY CEASED. O may we be ready for the glorious change which shall come in a moment, in the twinkling of an eye, at the LAST TRUMP!

Elder H. V. Teal.

This brother is well engaged in the work of sounding the "midnight cry" in the state of New Jersey. We, a few days since, published a letter from him, at which time he was successfully engaged at Hope. He is now at Newton, N. J., from which place he says:

Brother Fleming,—I am lecturing in the Court House in this place to crowded assemblies. I have just received a letter from Hope. The work of the Lord is still going on there. I have had many enquiries for books. Send me such as will be the most useful. Send immediately. From here I go to Belvidere, and commence a course of lectures next Tuesday, the 20th inst.

Yours, in the full hope of the Lord near,
H. V. Teal.

May the blessing of God attend the labors of our worthy brother, and he be the means of waking thousands from their dreamy slumbers, to prepare for the coming—the SPEEDY coming of our blessed Lord. What is done *must be done quickly.*

EDITORIAL CORRESPONDENCE.

Concord, N. H., Dec. 12, 1842.

Dear Bro. Southard,—I have just arrived at this place, on my way to Vergennes. I lectured twice yesterday in Boston—once at Chardon street Chapel, and once at the Melodeon. Brother Hawley had lectured during the previous week to immense audiences, at the Marlboro' Chapel, which has created great sensation throughout the city. The cause is prevailing.

Yours, J. V. Himes.

For the Midnight Cry.

MILLER REFUTED.

[We learn that this comes from an eminent scholar and theologian, who is examining for himself. Speak on!—Ed.]

Mr. Editor,—I trust that you are disposed to encourage free discussion in reference to the topics which are noticed in your sheet. Under this persuasion, I submit the following arguments, which tend to show the unsoundness of Mr. Miller's scheme. In doing this, I make no pretensions to originality, as they have been repeatedly urged by various individuals, both in and out of the church, since the attention of the public has been called to the subject.

Yours, &c.,
Doresh.

Argument 1st. If Miller's scheme be true, why has it not been found out *before* ?

Argument 2nd. Mr. A. told Mr. B. that Mr. C. said that he *guessed* Mr. M was *crazy*. Now, as this proves that he is actually crazy, it follows, of course, that he can say nothing worthy of attention. Does not the Bible say, "Thou art beside thyself; much learning doth make thee mad ?"

Argument 3rd. Mr. Miller is not a learned man. It is quite clear that none of "the common people" can understand the Bible; hence he cannot understand it, and all which he can say is mere nonsense.

Argument 4th. I do not believe that he is right, for if the world should be destroyed, no new improvements could be made; farewell to rail-roads, canals, and all banking operations!

Argument 5th. It would be a most *awful* thing if the earth and the works therein should be "burned up." It would be the very "perdition of ungodly men." Now, ungodly men form the majority, and does not God always take particular care of the majority ? Are not we told in the Bible that the ungodly waited for Noah one hundred and twenty years, and then "all flesh" entered into the ark "by sevens ?" If so, Miller is wrong.

Argument 6th. Prophecy cannot be understood; and it was never designed to be understood; and any one who pretends to understand it, is a blasphemer.

Argument 7th. All the unconverted are frightened when they think of being brought to judgment. It is wrong to frighten men by telling them that "the Lord shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel." 'Tis not speaking religiously to preach such dreadful things.

Argument 8th. The Bible certainly says, "Where is the promise of his coming, for since the fathers fell asleep, all things continue as they were from the beginning of the creation." I defy Mr. Miller to get over this text.

Argument 9th. Mr. H. H. and Mr. T. T. both preach against Miller's doctrine. They would not preach against it unless it were false—therefore it *is* false.

Argument 10th. Whoever makes a disturbance in the world by preaching, is a fanatic. The Second Advent people have made a disturbance, and are "turning the world upside down;" therefore they are fanatics, and not to be believed.

Argument 11th. If wicked people believed that "the Judge standeth at the door," it would deprive them of reason—they would become *crazy*. Now, it is a greater evil to be crazy, than it is to be rational and die in one's sins.

For the Midnight Cry.

The Advent of Christ.

He comes, He comes, in clouds descending,
  He comes, he comes, with power divine;
Hail him in triumph, saints ascending,
  And meet the Lord, for He is thine.

He comes, He comes, and is surrounded
  With holy angels from on high;
He comes, He comes, He that was wounded,
  And on the cross did bleed and die.

The saints above on Him attending,
  All decked in robes of snowy white;
The saints below to Him ascending,
  Shout with triumph and delight.

The sinners look with fear and trembling,
  On all the glorious scene complete,
And low before His throne are bending,
  To seek for mercy at His feet.

Alas! they see they have neglected
  Their soul's salvation—all is lost!
To rocks their prayers are now directed,
  And they on fiery billows tost.

But to the saints, what joy and gladness,
  When Christ their Saviour comes in sight—
He drives away their fear and sadness,
  And now they walk in robes of white.

A. B. H

that this battle of the dragon's last power will be in America; and if so, it must be mainly in these United States. It will be a battle on political principles, as we may learn by the passage in Rev. xvi. 13—16, "And I saw three unclean spirits like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet;"—the "unclean spirits" show that it is political principles; and, like the frogs in Egypt, it will pervade all the departments of life—the social, civil, and religious. By "dragon," we must understand the kings of the earth; by the "beast," Papal principles, or the church of Rome; by the "false prophet," Mahometan power;—"for they are the spirit of devils, working miracles,"—that is, spirit of deceit, separating friends, dividing kingdoms, states, societies, churches, and families, and crumbling every man-made institution, and levelling to the dust, all law, order, and bond of union, which the wisdom of man may have invented,—"which go forth unto the kings of the earth and of the whole world." This shows the universal spread of this fanatical spirit of disorganization, and it will finally lead to "gather them to the battle of that great day of God Almighty." "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." We are here notified that his coming will be like a thief to those who are engaged in this political warfare, and in those popular and men-made societies of the day; and we are told that those will be blessed who watch, that is, for his coming, and the signs of the times, and that keep their garments unspotted from these worldly institutions, which engender strife and animosity among brethren. Be warned, dear Christian; "enter into thy chamber, and hide thyself for a little moment, until the indignation be over and past, that ye need not be ashamed before him at his coming." It will also be a battle of religious principles, as is evident by the following scripture, Rev. xix. 11—16, "And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himself; and he was clothed with a vesture dipped in blood; and his name is called, The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God." This passage proves that there will be at the close of this dispensation, immediately preceding the marriage of the Lamb to his bride, a great and last struggle between error and truth, between infidelity and the word of God. And you may inquire, perhaps, and with propriety too, How shall we know on which side we are engaged in this great war of principle? I answer, "In righteousness" he doth make war. But, say you, we are so prone to follow tradition or prepossessed notions, and think we are right, that, like Paul, we may be found at last fighting against God. You must see to it, that you are "faithful and true," have faith in his name; "and his name is The Word of God;" this is your only rule—The Word of God. Be careful; lay yourselves on this word. Try yourselves by this standard. If your life, faith, experience, and hope, are built on this foundation, you can never fail; for he, that is The Word of God, is "KING OF KINGS, AND LORD OF LORDS." Again: it is to be a literal battle with the sword, for Christ says, "He that taketh the sword shall die by the sword." And kings, Papal Rome, and the Mahometans, have ruled the world by the sword; and their swords, during all the days of their power, have been red with the blood of their subjects, and the innocent victims of their hate. And in Rev. xix. 17—20, it is evident, by the "fowls" spoken of in the 17th verse, is meant, warriors in favor of liberty, who are to "eat (destroy) the flesh (strength or power) of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and them that set on them, (armies are undoubtedly meant in this passage,) and the flesh of all men," who are engaged in favor of kings, papal Rome, or false prophet, "both free and bond, both small and great." "And I saw the beast and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army." "And he gathered them together into a place called in the Hebrew tongue Armageddon," (awake to the call.) Rev. xvi. 16—21.

These will be the means the dragon will use, in his last great struggle, to gain ascendency over the minds, consciences, and bodies of men. He will fan up their political animosities; he will stir up strife and division among religious communities; and, last of all, and not least, he will encourage an intolerable thirst for blood. In which battle, Christ will come, chain the dragon, give his body to the burning flame, confine the spirits of all who worship the dragon, beast or false prophet, in the pit of wo; raise the saints, purify, cleanse, and glorify them with his own glory.

IV. We are to speak of the time the saints, or church, were to be in the wilderness, "one thousand two hundred and threescore days." I believe all commentators agree that these *days* are to be understood *years*; and, as I have proved this point in a former lecture, I need not stop to argue this given principle at this time, but will proceed to give some proof when this time began and when it ended. The time given in our text is the same length of time as given by Daniel for the reign of the little horn. See Daniel vii. 25. It is, also, the same time John has given for the image beast to have power "to continue forty and two months." Thirty days to a month is 1260 days, Rev. xiii. 5. It is, also, the same length of time that was given to the Gentiles to tread the holy city under foot. See Rev. xi. 2. Also, for the witnesses to prophesy, clothed in sackcloth, Rev. xi. 3. And there can hardly be a shadow of a doubt but that all these times had their beginning and ending at one and the same time. If so, then the arguments used heretofore may have their proper bearing in this place.

But let us consider a few things in addition to our former reasons. 1st. What may we understand by the woman "fleeing into the wilderness," and "from the face of the serpent." We must consider it in a state of obscurity; this was true in the time we have stated, A. D. 538. Historians tell us but little about any regular church but the Roman church, and this has never been in an obscure state; of course the Roman is not the church in the wilderness. But they do tell us that, in the days of Justinian, emperor of Constantinople, there were many schismatics, as they were called, who opposed the power of the bishop or pope of Rome, and doings of councils in the east and west; and a large share of the latter part of Justinian's life was spent in religious broils and expelling from his kingdom these schismatics; and the code of laws which he published about A. D. 533, forbade any Christians any rights or privileges as citizens in his empire who would not acknowledge the bishop of Rome as head. And in these laws he gave the bishop power to hold courts and try all matters of faith within his kingdom. These, and other things of like import, drove all true followers of the word of God to seek a rest out of the jurisdiction of the city of nations, and, of course, became outlaws to the Roman government. Then, if we fix the beginning of the exile of the church at the same time of setting up anti-Christ, A. D. 538, then the church was in its exiled state until A. D. 1798, which would be the 1260 years. It is here worthy of remark, that the code of laws passed by Justinian were in full force in the kingdoms belonging to, or under the control of, the pope of Rome, respecting the rights and privileges of those who might differ from the Catholic faith, until the French took Rome, in 1798, and declared Italy a republic; when free toleration was given for any religious opinion or privilege whatsoever. Here, then, the church, in whatever form she might appear, was permitted to enjoy the rights and privileges of citizens, and to worship God as their conscience might dictate. This is the first time, during the 1260 years, that free toleration of religion was granted in any kingdom where the Catholic church had power; and, although Catholic princes and popes have since had rule in Italy and France, yet they have never dared, as yet, to pursue their former intolerant course of conduct towards Protestants. And it is very evident, my dear friends, that the church is now out of the wilderness; that is, if she ever was; for there never has been a time since the days of the apostles, no, nor even then, that the church, in all its several branches, has enjoyed greater privileges than for nearly forty years past. She has spread her wings over every land, and carried the news of salvation into every language in the known world. Her reapers have followed the sowers of seed, and there are handsfull of corn in the tops of all the mountains; but the harvest is short. The church has had rest as long as she has ever had since Christ left her and ascended to his Father. The dragon begins to show his anger; the trumpet begins to sound to the onset; the armies of the beast begin to muster for the battle, they are furbishing their swords for the slaughter; the kings of the earth are combining against the freedom of their subjects; the great men and nobles are riveting closer the chains of their vassals; tyrants are braiding in firmer knots their scorpion whips for their slaves; *expediency* has taken the room of moral law, and anarchy has crowded order from his seat; mobs have taken the place of judges, and law is popular will; the liberty of the press is but the nod of demagogues, and the freedom of speech is called fanaticism. Division seems to be the order of the day, and our valuable institutions are tottering to their base. Be warned, then, O my friends, to seek safety under the banner of the gospel before the armies are filled up. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed which keep the commandments of God, and have the testimony of Jesus Christ,"—"The spirit of prophecy."

LECTURE XII.

THE PARABLE OF THE TEN VIRGINS.

MATT. xxv. 1.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom.

PARABLES are always given to illustrate some doctrine or subject which the speaker wishes to communicate, and is an easy or familiar manner of making his hearers or readers understand the subject, and receive a lasting impression. Nothing has so good an effect on the mind as to teach by parables moral precepts or spiritual truths. In this way we are taught, by visible things or familiar objects, to realize, in some measure, the truths and subjects presented. This was the manner Christ taught his disciples and followers, that their memories might the more easily retain, and be often refreshed, when they beheld any scene like the representation of the parable; and, in this way, they might always keep in view the important truth that is likened to the parable. A parable, rightly applied and clearly understood, gives good instruction, and is a lasting illustration of the truth. But if we apply the parable wrong, if we put on a false construction, it will serve to lead us into an error, and blind us, instead of producing light,—as Christ said of the Pharisees, he spake to them in parables, that, "seeing, they might see and not perceive, and hearing, they might hear and not understand." Men often explain parables by fancy, to suit their own notions, without any evidence but their own ingenuity; and by this means there will be as many different explanations as there are ingenious men. But I dare not trifle thus with the word of God. If we cannot, by the word of God, explain, we had better leave the same as we find it, and not attempt what must only result in guesswork at last; but follow Scripture rule, and we cannot get far from the truth. Christ has given us rules by which to explain parables, by explaining some himself. The explanation given by Christ of the parable of the tares and the wheat, is a rule that will bear in about all cases. That he has given rules, is very evident in his answer to his disciples, when they asked him concerning his parables. Mark iv. 13, "And he said unto them, Know ye not this parable? How, then, will ye know all parables?" That is, if ye understand how I explain this parable, you will know how to explain all others; but if you do not understand how I explain this, you cannot explain all others. This is the rule. Christ made all the prominent parts of a parable, figures; such as the *sower*, Son of man; *good seed*, children of the kingdom; *tares*, children of the wicked one; *harvest*, end of the world; *reapers*, the angels; "As, therefore, the tares are gathered and burned, so shall it be in the end of the world," &c. Here is a sample; good seed, tares, harvest, and reapers, are figures representing other things, as we have shown. "But how," say you, "shall we always know what these figures represent?" I answer, By the explanation given in other parts of the Bible. For the word of God is its own expositor, or it can be of no manner of use to us; for if we have to apply to any other rule, to explain the Bible, then the other rule would be tantamount, and have a precedence, and the Bible must fall of course. But it is not so. Then, to explain our subject, I shall,

I. Show what is meant by the figures used in the parable.

II. The time to which this parable is applicable; and,

III. Make an application of our subject.

I. I will explain the figures in the parable; and, 1st, "kingdom of heaven" means the gospel day, or circle of God's government under the gospel dispensation. This I shall prove by the word of God. Matt. iii. 1, 2, "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of heaven is at hand;" that is, the gospel day is come." Again: "Jesus came into Galilee preaching the gospel of the kingdom of God, saying, The time is fulfilled, and the kingdom of God is at hand." Luke xvi. 16, "The law and the prophets were until John; since that time the kingdom of God is preached." That is, the gospel day commenced with John, since which time the gospel is preached.

"Ten virgins" means mankind in general, in a probationary state, liable to be wooed and betrothed to the Lord, under the gospel, and during the gospel day. See Isaiah lxii. 1—5, "For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." It is evident, by the second verse, that Gentiles and Jews are both included in this prophecy.

"Five wise virgins" is a figure of believers in God, or the children of the kingdom. Psalms xlv. 13, 14, "The king's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the king in raiment of needle-work; the virgins, her companions that follow her, shall be brought unto thee." "That I might comfort thee, O virgin daughter of Zion." Lam. ii. 13.

"Five foolish" represents the unbelieving class of mankind, while in this probationary state, under the means of grace. This will be sufficiently proved by the following passages—Isa. xlvii. 1, "Come down, and sit in the dust, O virgin daughter of Babylon; sit on the ground; there is no throne, O daughter of the Chaldeans." Jer. xlvi. 11, "O virgin, the daughter of Egypt: in vain shalt thou use many medicines; for thou shalt not be cured." These texts prove, beyond a doubt, that the wicked class of men are called *virgins* by the Scriptures.

"Lamps" is a figure of the word of God; for that only can tell us about the New Jerusalem; that only can inform us when Christ will come again to the marriage supper of the Lamb. The word of God is the means of moral light, to light our steps through moral darkness, up to the coming of the bridegroom to receive the bride unto himself. This I shall prove by the cxix. Psalm, 105, "Thy word is a lamp to my feet, and a light to my path." Also, Prov. vi. 23, "For the commandment is a lamp, and the law is light; and reproofs of instruction are the way of life."

"Oil" is a representation or emblem of faith; as oil produces light by burning, so does faith, in exercise by the fire of love, produce more light, and gives comfort in adversity, hope in darkness, love for the coming bridegroom; and the light of faith assists us to watch for his coming, and to know the time of night, and to go out to meet him: such are called the children of light, because they are believers, children of faith, "sons of oil." "Because of the savor of thy good ointments, thy name is as ointment poured forth; therefore do the virgins love thee," Sol. Song, i. 2. "Faith works by love." See 1 John ii. 27, "But the anointing which ye have received of him, abideth in you; and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." It is evident that the anointing, here and elsewhere spoken of, means faith, faith in his name, &c.

"Vessels" represent the persons or mind that believes or disbelieves in the word of God, as in 1 Thess. iv. 4, "That every one of you should know how to possess his vessel in sanctification and honor." Also, 2 Tim. ii. 21, "If any man, therefore, purge himself from these, he shall be a vessel unto honor."

"Bridegroom" is the figurative name for Christ; as the prophet Isaiah says, "And as a bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." And Christ says, "How can the children of the bride-chamber mourn, while the bridegroom is with them?" alluding to himself. This proves that Christ means himself, in person, by the bridegroom in the parable.

"The door was shut," implies the closing up of the mediatorial kingdom, and finishing the gospel period. I shall prove this by Luke xiii. 25—28, "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know ye not whence ye are. Then shall ye begin to say, We have eaten and drunken in thy presence, and thou hast taught in our streets. But he shall say, I tell you I know you not whence ye are; depart from me, all ye workers of iniquity; there shall be weeping and gnashing of teeth."

"Marriage" is the time when Christ shall come the second time without sin unto salvation; gather his elect from the four winds of heaven, where they have been scattered during the dark and cloudy day; when he comes to be glorified in his saints, and to be admired in all them that believe; when the bride hath made herself ready, and the marriage of the Lamb is come, then he will present her to his Father without spot or wrinkle, and there marry the bride before his Father and the holy angels; remove her into the New Jerusalem state, seat her upon the throne of his glory, where she will ever be with the Lord. When this takes place, the whole body will be present; the whole church must be there, not a member missing, not a finger out of joint. She will be perfect in beauty, all over glorious. See Rev. xix. 7—9, "Let us rejoice and be glad, and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints. And he said unto me, Write, Blessed are they which are called to the marriage supper of the Lamb." Daniel says, "Blessed is he that waiteth and cometh to the 1335 days." John says, "Blessed and holy is he that hath part in the first resurrection." All these are at one and the same time; and how can we expect to be free from sorrow, mourning and tears, until the bridegroom comes and moves us into the beloved city? Rev. xxi. 2—4, "And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them," &c.

"Midnight cry" is the watchmen, or some of them, who by the word of God discover the time as revealed, and immediately give the warning voice, "Behold, the bridegroom cometh; go ye out to meet him." This has been fulfilled in a most remarkable manner. One or two on every quarter of the globe have proclaimed the news, and agree in the time—Wolf, of Asia; Irwin, late of England; Mason, of Scotland; Davis, of South Carolina; and quite a number in this region are, or have been, giving the cry. And will not you all, my brethren, examine and see if these things are so, and trim your lamps and be found ready?

"Trimming the lamps." You will recollect, my friends, that the word of God is the lamp. To trim a lamp is to make it give light, more light, and clearer light. In the first place, to translate the Bible would make it give light, in all languages into which it should be translated. Then, to send to or give every family in the known world a Bible, would make the Bible give more light. And thirdly, to send out the true servants of God, who have made the Bible their study, and true teachers, who would teach the holy precepts and doctrines contained therein, and to employ many Sabbath school teachers, would in the hands of God be the means of its giving clearer light. This would be trimming the lamp; and so far as the foolish virgins assisted in translating the Scriptures, in sending them among all nations, and employing missionaries and teachers to teach mankind its principles, so far would they trim their lamp; but if they had no faith in it, their light would be darkness, and the lamp to them would go out. If the friend of the bridegroom should proclaim the approach of him whom they all expected, and should prove it ever so plain by the lamp, but having no faith, the lamp would go out; they would not be ready to enter into the marriage supper, and the door would be shut. This is undoubtedly the meaning which Christ intends to convey in this parable. I shall therefore show,

II. The time this parable is applicable to.

In the chapter previous our Savior had answered three questions which his disciples had put to him on the Mount of Olives, when they came to him privately, saying, "Tell us when shall these things be?" That is, when Jerusalem should be levelled with the ground. "And what shall be the sign of thy coming?" That is, his second coming in the clouds of heaven, with power and great glory, as he had before informed them, which is yet future. "And of the end of the world," or, as some translate it, "end of the age," to which I am perfectly willing to agree; but what age? is the question. I answer, The gospel age, or the kingdom of heaven. See 14th verse, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." "The law and the prophets were until John, since which time the kingdom of heaven is preached." The Jewish economy is nowhere called the kingdom of heaven; but this expression belongs exclusively to the gospel; and of course any age in which the gospel or kingdom of heaven is preached, can never be applied to the Jewish age. Any novice in Scripture interpretation must readily admit this. These were the questions proposed by the disciples to their divine Master, and were answered in the following manner: From the 4th to the 14th verse, inclusive, of the 24th chapter of Matthew, Christ informs his disciples of the troubles, trials, persecutions, and distress which they and his followers should suffer down to the end of the gospel age. He also informs them by what means they must suffer—by false brethren, by deceit, by wars, rumors of wars, clashing of nations, earthquakes, afflictions, death, hatred, offences, betrayals, false prophets, coldness, iniquity, famines, and pestilence, and these to the end of the gospel age. From the 15th to the 22d, inclusive, he alludes to the destruction of Jerusalem, and particularly gives his followers warning of what they shall suffer, and informs them what to do at that time; he tells them what to pray for, and how to escape from the siego, and how to avoid certain consequences which must follow this great tribulation.

From the 23d to the 28th, inclusive, he warns his disciples against the error that false teachers would promulgate, that Christ did or would come at the destruction of Jerusalem. He told them plainly to "believe it not," for his second coming would be as visible as the lightning, and then every man would be gathered to his own company; so there would be no room for deceit.

In the 29th verse he prophesies of the rise of anti-Christ, the darkness and fall of many into superstition and error, and the persecution of the true church, 30th and 31st verses, He gives a sign of his coming, the mourning of the tribes of the earth, and then speaks of his coming and what he will do. 32, Is the parable of the fig tree. 33, He enforces it by saying, "So likewise ye, when ye shall see all these things, know that it is near, even at the door." 34th and 35th verses, He gives his disciples a comfortable promise, which was to this amount, that his children should not be all destroyed from the earth. But "this *generation* shall not pass till all these things be fulfilled." To prove the word *generation* is so used, I will refer you to Psalm xxii. 30, "A seed shall serve him; it shall be accounted to the Lord for a *generation*." 1 Peter ii. 9, "A chosen *generation*, a royal priesthood, a holy nation." The word *generation*, in the Scriptures, when used in the singular, I believe almost invariably means the children of one parent; as the *generation* of Adam, children of Adam; chosen *generation*, children of God; *generation* of vipers, children of the devil. So Christ, talking to his children, and instructing them only, says, "This *generation* shall not pass till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." His kingdom shall not be destroyed nor given to another people.

36th verse, He informs his disciples that the day and hour of his coming is known only to God, has never been revealed, meaning day and hour only, whether at midnight, at cock-crowing, or in the morning.

Verses 37—44, inclusive, He informs them that his coming will be like the deluge; unexpected to the wicked, as then. He tells them the manner; that he will separate the righteous from the wicked; one shall be taken and another left. He then gives them a charge to watch, and repeats, "they know not the hour." Christ illustrates his warning by the figure of the good man of the house, and then charges them to be also ready, as the good man would, if he knew in what watch the thief would come; showing us plainly that all true believers will know near the time, as Paul says, "But ye brethren, are not in darkness, that that day should overtake you as a thief."

From 45—47, he tells us of the faithful and wise servant, who watches and gives warning of his coming, and speaks of the blessings that servant shall inherit when he comes and finds him so doing,

48—51, Christ gives us the marks of an evil servant: 1st mark, he will "say in his heart, My Lord delayeth his coming." He may not preach or speak against Christ's coming; no, he will only say it to himself. But he will not say he will never come; no, he will only think in his heart, "My Lord delayeth his coming." When he hears the voice of the faithful servant saying, "Behold, the bridegroom cometh," he will say nothing in public against it; no, not so bad as that. Neither will he say anything in favor of the cry; but mutter in his heart, "My Lord delayeth his coming." The second mark, "And shall begin to smite his fellow-servants." It does not say he will beat and bruise his fellow-servants, or the faithful servant who watches and cries; but he shall begin to smite, &c., meaning he will begin the persecution, set others on, and himself he will keep back, in his heart deceitful. 3d mark, "And to eat and drink with the drunken." To eat and drink with the drunken—it does not say he gets drunk; no, it only says he eats and drinks with them that are so. By this I understand he fellowships with them, and is engaged in, and employs his time, his talents, his mind, to build up some popular and worldly object, which men of the world would be pleased in promoting. He courts popular applause; he seeks to please men more than God. "The Lord of that servant will come in a day when he looketh not for him, and in an hour he is not aware of, And shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth."

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom." I think we cannot be mistaken in the application of this parable. "Then," that is, at the time when the wise servants are looking for and proclaiming his coming, and when the evil servant says in his heart, My Lord delayeth his coming. Then, too, when he will come, and they that are ready go in to the marriage, and the door is shut. This must mean the time when Christ comes to judgment; for he cuts off the evil servant, and appoints him his portion, and shuts the door against the foolish virgins; and when they knock, he opens not, but tells them, I know you not.

Where, then, is the millennium? say some. After the judgment sits, and not before; after the bridegroom comes, and the beloved city is completed; when Christ shall move his saints home, and live and reign with them on the new heavens and new earth, wherein dwelleth righteousness. If there could have been a millennium before Christ should come and gather his saints into one body, it must be a very imperfect one. A part of the body in heaven, a part in the earth, and the *remainder under the earth*; separated, divided, wounded, and torn by enemies and death, absent from our head. No, it cannot be; if in this life only we have hope, we are of all men most miserable. If we are to have a temporal millennium, why did not our Savior mention it on the mount of Olives, as preceding his coming? He did not, neither has any of the apostles; but all speak of troublous times, departure *from the faith, iniquity abounding, and the love of* many waxing cold in the latter days. Our parable, to which we are now attending, says, at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. "At midnight;" this teaches us that at the time of his coming there will be much apathy and darkness on this subject; that is the coming of the bridegroom. The parable implies the same. "For while the bridegroom tarried, they all slumbered and slept." Can we not bear witness that this has been the true state of the church for a number of years past? The writers on the word of God have adopted in their creeds, that there would be a temporal millennium before Christ would come. I call it temporal, because they have all of them taught that it would be in this state of things, not in an immortal state, neither in a glorified state; and that Christians would have all kingdoms under their control; that is, in a temporal sense; and that they would be married and given in marriage, until the coming of Christ after this 1000 years, or, as some say, 360,000 years. This has been, and is yet, the prevailing opinion among our standard writers and great men. No wonder Christ says, they will say in their hearts, My Lord delayeth his coming, and that the wise and foolish are all sleeping and slumbering on this important subject. For while we look for a temporal kingdom, behold, he cometh and destroys all that is perishable, all that is temporal, and erects upon these a new heaven and a new earth, which is immortal, and that fadeth not away, eternal in the heavens. I shall now,

III. Make an application of our subject. And,

1st. The time of the fulfilment of this parable is evidently come, in part at least. The world for a number of years have been trimming their lamps, and the wise and foolish have been engaged in translating the word of God into almost every language known unto us upon the earth. Mr. Judson tells us that it has been translated into one hundred and fifty languages within thirty years; that is, three times the number of all the translations known to us before. Then fourfold light has been shed among the nations, within the short period of the time above specified; and we are informed that a part if not all of the word of God is now given to all nations in their own language. This, surely, is setting the word of life in a conspicuous situation, that it may give light to all in the world. This has not *been done by the exertions of Christians or professors* only, but by the aid of all classes and societies of men. Kings have opened their coffers, and favored those engaged in the work; nobles have used their influence, and have cast into the treasury of the Lord of their abundance; rich men have bestowed of their riches; and in many cases the miser has forgot his parsimony, the poor have replenished the funds of the Lord's house, and the widow has cast in her mite. *How easy* to work the work of the Lord when the hearts of men are made willing by his power! But shall we forget those who have forsaken the land of their fathers, the home of their nativity, and have spent lonesome years of toil among strangers, yes, worse than strangers, among heathen idolaters, and the savages of the wilderness, in the cold regions of the north, and under the scorching rays of a vertical sun, among the suffocating sands of the desert, or in the pestilential atmosphere of India; who have risked their lives to learn a language, and prepare themselves to trim a lamp for those who sit in darkness and the shadow of death? No, we will not forget them; the prayers of thousands have ascended before the golden altar, morning and evening, on their behalf, and Israel's God has been their protector. Surely we may hope that these have oil in their lamps, who have sacrificed so much to bestow a lamp upon others. But remember, my brethren, the Lord, he is God, and let him have all the glory. This is the time, and the same time that Gabriel informed Daniel, "many should run to and fro, and knowledge should increase." This, too, is the same time when the angel flying through the midst of heaven had the everlasting gospel to preach to them who dwelt upon the earth. Here are Christ's words fulfilled, where he says, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

2dly. It is plain to any diligent observer of the signs of the times, that all the societies for moral reform in *our world at the present day are parts of the fulfilment* of the parable, giving more light. What of our Bible societies? Are not these trimming the lamp for millions of human beings? Thirty years past, more than three fourths of the families in what we call Christian lands were without the lamp of life, and now nearly all are supplied. Many of those who sat in heathenish darkness then, are now rejoicing in the light of God's book. *And much of this has been performed through the instrumentality* of Bible societies, and not only through the agency of the church, but political men, men of the world, the great men, merchants of the earth, and those who trade in ships, all who live under the influence of the gospel, the "kingdom of heaven," have engaged in the work. Will not the most skeptical acknowledge that this society has succeeded beyond the most sanguine expectation of its most ardent advocates? And is not this strong circumstantial evidence that the bridegroom is near, even at the door?

3d. The missionary societies of all sects and denominations, which have been established within forty years, have as far exceeded all former exertions of this kind as the overflowing Nile does the waters of the brook Kidron. See the missionary spirit extending from east to west, and from north to south, warming the breast of the philanthropist, giving life and vigor to the cold-hearted moralist, and animating and enlivening the social circle of the pious devotee. Every nation, from India to Oregon, from Kamtschatka to New Zealand, have been visited by these wise servants (as we hope) of the cross, proclaiming "the acceptable *year* of the Lord, and the *day* of vengeance of our God," carrying the lamp, the word of God, in their hands, and oil, faith in God, in their hearts. All classes of men are engaged in this cause, from the gray hairs of old age down to the sprightly youth of ten years. Who, then, can doubt but that the virgins in this sense have and are trimming their lamps, and the bride is making herself ready? "Go ye out to meet him."

4th. The Sabbath schools and Bible classes are but a part of the fulfilment of the parable, yet clearly an evidence that the virgins are now trimming their lamps. This system of teaching the young and ignorant took its rise between forty and fifty years since, at the very time that the Christian world were praying, and ardently praying, for the coming of Christ, before that part of the Savior's prayer was forgotten, "Thy kingdom come." From a little fountain this stream of water has become a great river, and encompassed the whole land. Every quarter of the globe is drinking at this fountain or stream of knowledge, and the youth are taught to trim their lamps. And when the bridegroom shall come, may we not reasonably hope that the thousands of the young men and young women who have assisted in giving light to others, may be *found* having *oil in their vessels*, and their lamps trimmed and burning, and they looking and waiting for the coming of their Master, that when he comes they may rise to meet him in the air, with ten thousand of their pupils, who will sing in the New Jerusalem forever and ever? Search diligently, my young friends, and see to it that ye believe in this word, "which is able to make you wise unto salvation."

5. *Tract societies are of much use, and are an efficient* means to help trim the lamps; like snuffers that take away the preventives to the light, so are tracts. They take away from the mind the prejudice that thousands have against reading the word of God. They remove those rooted and groundless opinions which many have that they cannot understand the Bible; they serve to excite the mind to this kind of reading; they enlighten the understanding into some scriptural truths; they are pioneers, in many instances, to conversion; they can be sent where the word of God cannot at first be received; in one word, they are the harbingers of light, the forerunners of the Bible. And in this, too, all men in this probationary state seem to be more or less engaged, from the king on the throne down to the poor peasant in the cottage, writing, printing, folding, transporting, paying, or reading, these silent little messengers of the virgins' lamp. "Then all those virgins arose and trimmed their lamps." Has not God's hand been seen in all this? Yes, glory be to him who hath disposed the hearts of men to work the work that God bids them, and to fulfil the blessed word which he hath given them. This institution took its rise about the same time with the Bible society.

6. Temperance societies. These serve one purpose in trimming the lamps and preparing the way for the virgins to go out and meet the bridegroom. Our world, twenty years ago, might be called a world of fashionable drunkards; almost all men drank of the intoxicating bowl, and thought it no harm. But when the lamp began to dart its rays around our tabernacles, it was found, by woful experience, that those who drank of the poisonous cup were totally and wholly unprepared to receive the warning voice, or hear the midnight cry, "Behold, the bridegroom cometh." No, "they that were drunken, were drunken in the night," says the apostle. "Therefore let us watch and be sober." And Peter tells us, "But the end of all *things* is at hand; be ye therefore sober, and watch unto prayer." How foolish would it have been for a drunken man to be set on a watch, or a praying man to be found drunk! Therefore, in order that men might be in a suitable frame of mind to receive instruction at the close of this dispensation, and be in a situation to listen to the midnight cry, God ordered the virgins, and they arose and trimmed their lamps; *and in all human probability, thousands* who would have met a drunkard's grave if this society had not arose, are now watching, with their lamps trimmed and burning, ready to meet the bridegroom at his coming. Perhaps this temperance society is the virgins' last resort. The Judge stands at the door; go ye out to meet him. This society, like the others before mentioned, is a general thing, and all sects, denominations, and classes of men are *engaged in it, and it* has an important influence upon all men who are in this probationary state, and who may be termed, as in our text, "virgins." This society is of later origin than the others, and seems to be a rear guard to wake up a few stragglers which the other societies could not reach. And now, drunkards, is your time; Wisdom stands at the door and knocks; let go the intoxicating bowl, be sober and hear the midnight cry, "Behold, the bridegroom cometh." For your souls' sake drink not another draught, lest he come and find you drunken, "and that day come upon you unawares, and find you sleeping." O, be wise, ye intemperate men, for they only went in to the marriage who were found ready, "and the door was shut." "Then came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily, I say unto you, I know you not. Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." "But the wise shall understand," says Daniel xii. 10.

And now, my Christian friends, let me inquire, Are your lamps trimmed and burning? And have you oil in your vessels? Are you prepared for the coming

THE MIDNIGHT CRY!

VOLUME I. NEW-YORK, SATURDAY, DECEMBER 17, 1842. NUMBER 26.

"Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. DAILY—NO. 36 PARK-ROW. PRICE TWO CENTS.

THE MIDNIGHT CRY.

SATURDAY, DECEMBER 17, 1842

☞ Brother George Storrs will lecture to-morrow, (Sunday,) at the church corner of Catharine and Madison streets. Services to commence at the usual hours.

Second Advent Association

Will meet at this office, Monday evening next, at seven o'clock.

MIDNIGHT CRY--WEEKLY.

"The end of all things is at hand." *Peter.*

As the time is short, we shall start the weekly, for only thirteen weeks, DOUBLE SIZE, at fifty cents. Single copies, four cents.

The first number will be issued, Providence permitting, on Friday next.

☞ We had thought of bidding farewell to our readers, in a few hints to those who may read the Midnight Cry no longer. But we trust you will all continue the weekly, and that our intercourse will be continued till we meet Christ in the clouds, to be forever with the Lord. "And the very God of peace SANCTIFY you WHOLLY And I pray God your whole spirit and soul and body be preserved *blameless* UNTO the COMING of our Lord Jesus Christ."

"HOW LONG THE VISION?"—A press of matter, which it was absolutely necessary to insert in this paper, has left us no room for a continuation of this subject, in the letters to Brother Hatfield.

This is the less to be regretted, because the weekly, being a larger paper, will give us room to consider the question fully, and show how irresistibly the Scriptures conduct us to the belief that very soon there will be NO LONGER DELAY, but that, in 1843, this defiled sanctuary will be purified, and God's everlasting kingdom set up.

TO AGENTS.

As the time draws nigh when we wish to have an equitable adjustment of all outstanding accounts, and as the publisher of the Second Advent publications is without capital to enable him to furnish them to agents on credit, he is exceedingly anxious that all those who are indebted to him for such publications, would make an immediate remittance of the balance now due, or return the publications unsold, that means may be increased for the circulation of light in the south and west.

Hereafter, those wishing for publications, and who expect to pay for them at all, are requested to pay in advance. Those wishing for publications who have not the means of paying for them, are requested so to state it, and we will do the best we can for them, according to our means; but in order so to do, our agents must make immediate returns.

"The harvest is the end of the World."

Mr. Thomas, a Universalist minister, has been lecturing in Brooklyn, at a shilling a night, hoping to build up Universalism by opposing our views of a judgment to come. There are many points on which we could show the falsity or unfairness of his arguments, but we have room to notice only one, where, we admit, his statement is correct, though his conclusion *by no means* follows.

In Matt. 13: 38, 39, it is said: "The field is the *world*,"—"The harvest is the end of the *world*." He says, truly, that the words rendered "world" are not alike in the original Greek. The first, (kosmos,) is rightly rendered. The second, he says, should be rendered "*age*." Well, what follows? *What* age is intended? Let Christ answer. It is the age in which the tares and the wheat both grow together. It will not end until "The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth."

Now, Mr. Thomas, wishing to cry peace and safety, tries to show that no such event is coming; and how does he prove it? His argument is this:

1. These things were to be "at the end of the age."
2. That age *ended* at the destruction of Jerusalem.
3. Therefore, all which Christ here describes HAS TAKEN PLACE! and there is NO JUDGMENT TO COME. Wonderful comfort!

He divides time into ages, to suit his own fancy, taking care to have one end soon after Christ's day. Does he fix that date as a rational man would, by enquiring when the event actually took place? O no. He *guesses* that Christ meant the age ending at the destruction of Jerusalem. Therefore, Christ *did* mean so. Therefore, the judgment is past. Then we can no longer pray "Thy kingdom come," for it *has* come already. The righteous *do* shine forth as the sun in the KINGDOM. Here are no tares nor anything which offends, and *no one* does iniquity! Inasmuch as *all this* is true, Mr. Miller is mistaken!

Wonderful reasoner,! indulge us in one request.—Please tell us the day when all this took place, that we may celebrate the joyful event? Our Bibles and histories do not inform us.

Impenitent reader, can you be lulled to sleep by such absurdities? *O flee from the wrath* TO COME.

It will be seen by this letter, that Dr. Brownlee has blundered into some astonishing misrepresentations. We have the name of the writer, and have full confidence in his statements. We much regret to see a D. D. contending against—he knows not what,—which we regard as the great truths of God's word.

LETTER TO REV. DR. BROWNLEE.

SIR,—The writer was an attentive hearer of your sermon on the Millennium last Sabbath evening, and would respectfully state some objections to your views of the subject—and to show that you entirely *misrepresented* Mr Miller's theory.

On the first part of your discourse, I have but little to say, as I am unacquainted with the history of the persons and sects entertaining the erroneous views which you so successfully attacked and demolished. In the next place you *attempted* a review of Mr. Miller's dates and expositions of prophecies. I cannot believe that Dr. Brownlee would *intentionally* misrepresent the views of an opponent—you must have taken the slanderous and lying reports of the penny press for your authority, as Mr Miller does NOT entertain the views which you made the subject of so much ridicule. You said that Mr. M. applied the "little horn" of Daniel's fourth beast, 7th ch, to "Antiochus Epiphanes;" and not to Papacy, which I understood you to say it *does* represent. Now, if you had ever examined Mr. Miller's writings, you would not have made such an assertion. Mr. M. is not so ignorant of the common construction of language, as to suppose that a third beast can be the fourth. He has always applied the fourth beast to the Roman Government, and the *little horn* to Papacy. It is a notorious fact, that some of Mr. M.'s learned opponents, to avoid his conclusions, based upon the above interpretation, (admitted by yourself to be correct,) have themselves been driven to the necessity of resorting to the absurdity of applying the little horn to Antiochus. At the head of those learned Doctors stands Prof. M. Stuart, of Andover. See his "Hints on Prophecies," recently published—also the labored articles in the religious papers of the day, trying to make all the prophecies of Daniel end with the death of Antiochus—who, according to Stuart, died with *cholera* 164 years B. C. Surely Mr. Miller's learned opponents are driven into close quarters, and I can see no chance for them to retreat, except they come out at the *little end* of that wonderful "little horn."

I think you will readily admit that you have done Mr. Miller great injustice, and that he is at least entitled to as public and frank an apology from you, as you made to Dr. Smith, the Geologist. See your letter, N. Y. Observer, Dec. 3d. If Mr. Miller is so ignorant and erroneous as you represent him, why do not the learned clergy agree upon some consistent explanation of the prophecies, and settle the public excitement on this all-important subject? Most of the clergymen of every denomination—Romanists and Universalists included—are preaching against Millerism, as they suppose; but the truth is, they are only opposing each other. You say the Millennium will begin about the year 2016. Prof Bush says it has already passed. Prof. Stuart says the little horn is Antiochus. You say the days in Daniel mean years. Rev. Mr. Hatfield, of Broome street, says they are literal days. Rev A. C Thomas, Universalist, agrees with Rev. Mr Hatfield. The Catholic clergyman in Barclay street, says "No man knoweth the day nor the hour." Now, "who shall decide when Doctors disagree?"

Again—as to the character of the Millennium. You say it will be "the golden age"—a time of great prosperity to the church—that toward the close of that glorious era, the church will become corrupt—that the infidel power, Gog and Magog, will prevail, and nearly extinguish the true church. Now what proof can you bring from the Bible to sustain such barefaced contradictions? Who can corrupt the church whilst the tempter is under chains of darkness, and not permitted to deceive the nations until the thousand years are ended? He is then to be loosed for a little season to deceive the rest of the dead—who at the same time are raised—and he, together with them, comes up and they surround the beloved city—and fire comes down from God out of heaven, and devours them.

This is an age of inquiry. People are beginning to examine the Bible for themselves, and they can find no proof of a temporal Millennium—it is a tradition of men!

Your false exhibitions of Mr. Miller's dates, (which so amused your audience,) next deserves attention.

You say he has no authority for selecting the third of the six dates which you referred to. You will find Mr. Miller's authority in Daniel ix. 23—27. The seventy weeks began with the decree of Artaxerxes 457 B. C., and ended at his death, A. D. 33—added to 457, makes 490 years—"each day for a year."

Mr. Miller believes that the seventy weeks, or 490 years, is a part of the vision of 2300 days or years, which will bring the end 1843, when Daniel is to stand in his lot—Dan. xii 13.* It is astonishing that there should be such a diversity of opinion among the learned divines upon this plain subject. The last three verses of the 56th chapter of Isaiah clearly describe the character of some of the watchmen who now stand upon the highest parts of the walls of Zion.

Now pause for one moment, and reflect upon this all-important subject. What if Mr Miller's calculations are correct? What are you doing? I have heard not a few impenitent persons say that they were willing to rest the event on Dr. Brownlee's *positive assertions*—that the world could not end in 1843. The excitement on this subject is increasing and spreading all over the world—then why not meet and examine the testimony candidly and fairly—remembering that "if it is the work of man, it will come to nought, but if it be of God, ye cannot overthrow it." Acts v. 38, 39.

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* Two learned Hebrew Professors, without the knowledge of each other, have told us recently that the Jews understand the 70 weeks to be part of the 2300 days, and that they stand for years.—ED.

Bridegroom? And are you awake to this important subject? What say you? If this parable to which I have directed your minds, has reference to the last day and the coming of Christ; if the "*virgins*" has reference to all men in this probationary state, and dividing them into two classes, wise and foolish; if the "lamp" is the word of God, and "oil" means faith in his word, or grace in the heart, as some say,—then my conclusions are just, and the evidence is strong that we live at the end of the gospel kingdom, and upon the threshold of the glorified state of the righteous. Then examine your Bibles, and if you can as fairly prove any other exposition of this parable, as I have this, then believe yours, and time must settle the issue; but if you can find nothing in the Scriptures to controvert plainly my explanation, then believe, and prepare to go out to meet the Bridegroom; for behold he cometh. Awake, ye fathers and mothers in Zion; you have long looked and prayed for this day. Behold the signs! He is near, even at the door. *And, ye children* of God, lift up your heads and rejoice, for your redemption draweth nigh. For these things have begun to come to pass. And ye, little *lambs of the flock*, remember Jesus has promised to carry you in his arms, and that he will come and take you to himself, that where he is there ye may be also. But remember, *all of you*, the wise had oil in their lamps, and they were trimmed and burning. Search deep; examine yourselves closely; be not deceived; and may the Spirit *which searcheth* all things, and knoweth what is in the mind of man, assist you.

But, my impenitent friends, what shall I say to you? Shall I say, as the master in the *parable*, "Behold, the bridegroom cometh: go ye out to meet him?" Prepare to meet your Judge. Now he has given you a time for repentance; you have had a *probationary* season, and possibly now the sceptre of mercy is held out to you. Repent, or it will soon be said to you as Jeremiah said to the virgin, the daughter of Egypt, "In vain shalt thou use many medicines; for thou shalt not be cured;" or as in the parable, "I know you not." Have you no oil in your lamps? Delay not a moment; believe the gospel, and you will live; believe in the word of God; receive the love of the bridegroom, and make no delay; for while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage, and the door was shut. O, think what must be the exercise of your minds when these things shall be real; when you will stand without and knock, saying, Lord, Lord, open unto us. Again I ask, Will you repent, believe, and be saved? Are you determined to resist the *truth* until it is too late? Say, sinner, what think ye? "We will risk the consequence. We do not believe in your day you tell us of. The world is the *same it always* was; no change, nor ever will be; but if it should come, it will not this ten thousand years; not in our day, certainly. You do not believe it yourself. *If you did, we should* call you a fool."

Are these your arguments, sinner? Yes. Well, if I had brought no more, no stronger arguments than these, I would not blame *you for not* believing, for not one of yours can you or have you supported with a particle of proof. They are mere assertions; your believing or not believing *will not alter the designs* of God. The antediluvians believed not. The citizens of the plain laughed at the folly of Lot. And where are they now? Suffering the *vengeance of eternal* fire.

LECTURE XIII.

SIGNS OF THE PRESENT TIMES.

MATT. xvi. 3.

But can ye not discern the signs of the times?

Our text is a question proposed by Christ to the Pharisees and Sadducees, at a time when they came to him, tempting him for a sign from heaven; and is a reproof upon them for their unbelief in the signs already given by the Old Testament writers, which they professed to believe, and which were actually fulfilling before their eyes, yet disregarded. The Pharisees and *Sadducees were* two of the most learned and popular sects among the Jews; many of them were scribes, lawyers, doctors, and teachers of the law; yet so *perfectly blinded*, that *they could* not or would not apply the most simple rules of interpretation to the law or prophets. They would apply the rules of common observation and common sense to the weather, but neither the one nor the other were versed in understanding the Scriptures. They were well versed in the skill to tell the weather for the morrow, but had no *skill* in the promises, prophecies, and word of God. "When it is evening, ye say it will be fair weather, for the sky is red; and in the morning, it will be foul *weather to-day, for the sky* is red and lowering. O ye hypocrites! ye can discern the face of the sky, *but can ye not* (by the same simple rule) *discern the signs of the times?*"

All the signs given in the word of God, concerning the first coming and person of the Messiah, were fulfilling before their *eyes*; yet they were *demanding* more and greater signs from heaven. Christ had, and was then performing miracles which no man on earth could perform, and they ascribed it to the power of Beelzebub. No evidence had or could be presented, which they were not ready to evade or deny; and yet they claimed all the learning, all the wisdom, and all the piety of that day. This was the character of those whom Christ calls hypocrites, and to whom he addresses the question, "But can ye not discern the signs of the times?" And happy would it have been for us, who live in this day of gospel light, when the gospel shines with greater effulgence than at any other period of time since the world began, if hypocrisy had died with the Pharisees and Sadducees; but it was not so. Any man of common capacity of mind, who can divest himself of prejudice, or who will try to see the character of man as developed at the present day in matters of faith, will discover the same unbelief, the same disregard, the same taunting, tempting spirit, concerning the second coming of the Messiah, as the Pharisees and Sadducees manifested in their conduct and conversation with our blessed Redeemer. And the *question may* with *equal* propriety, and I fear with tenfold force, be put to us at this day, if Christ was here, as then. And I have much reason to fear, that many may be *found among our great*, *learned*, and teachers of divine things, who would receive from our divine Master the same reproof, were he as then a teacher among us. "*Let him that thinketh he standeth* take heed lest he fall." I shall, then, in treating on this subject, use my text as a reproof to us.

I. I shall show a number *of signs which the* Jews had in that day, as evidences of Jesus being the true Messiah.

II. Show the signs that Jesus Christ, the prophets, and apostles have given us of his second coming, now fulfilling in this day in which we live.

Under my first head, the signs of Jesus being the true Messiah, were,

1. The universal peace at his birth. Of this Isaiah, ii. 3, 4, had prophesied 760 years before, "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks. Nation shall not lift up sword against nation, neither shall they learn war any more." This prophecy was accomplished at his birth. For the temple of Janus was shut the very year our Savior was born, which denoted universal peace; and this must have been known to the Jewish rulers. Also the doctrines of Jesus Christ taught that they should forgive and pray for their enemies and learn war no more. "Peace on earth and *good* will to *men*," was sung by the heavenly band when they announced the birth of the Savior in the city of David.

2. The star that appeared and guided the wise men to the place of his nativity, prophesied of by Balaam, Num. xxvi. 17. "There shall come a star out of Jacob," &c.

3. A root out of Jesse. Isa. xi. 10, "In that day there shall be a root out of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek," &c. That he was a descendant of David, was well known to the Jews, for they were very scrupulous in their genealogies, and from the fact that he was born in the city of David when his parents went up to be taxed where their names were enrolled.

4. Born of a virgin. Isa. vii. 14, "Therefore the Lord himself shall give you a sign. Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel." This was evidently fulfilled.

5. At Bethlehem. Micah v. 2, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting." This was fulfilled, according to their own showing, to the wise men from the east.

6. Herod slaying all the children in Bethlehem, from two years old and under, prophesied of by Jeremiah, xxxi. 15, "A voice was heard in Ramah, lamentation and bitter weeping, Rachael weeping for her children," &c. This must have been known in all Judea.

7. Land forsaken of both of her kings. Isa. vii. 16, "For before the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings." Herod and his successor both died before Jesus was of the common age to refuse the evil and choose the good.

Called out of Egypt. Hosea xi. 1, "And called *my son out of Egypt*."

9. His forerunner, John. Isa. xl. 3, "The voice of him that crieth in the wilderness, Prepare ye the *way of the Lord, make straight in the desert* a highway for our God." All Judea and Jerusalem went into the wilderness to John, and of course must have seen this sign.

10. Coming suddenly to his temple. Mal. iii. 1, "And the Lord whom ye seek shall suddenly come to his temple." For the fulfilment of this prophecy, read John vii. 11—14, "Then the Jews sought him at the feast, and said, Where is he? Now about the midst of the feast, Jesus went up into the temple and taught."

11. The gospel preached. Isa. lxi. 1, "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captive, and the opening of the prison to them that are bound."

12. The covenant confirmed one week or seven years. Daniel ix. 27, "And he shall confirm the covenant with many for one week." John preached three years and a half, and Christ three and a half.

13. The blind see. Isa. xlii. 7, "To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house."

14. The lame walk. Isaiah xxxv. 6, "Then shall the lame man leap as a hart, and the tongue of the dumb sing."

15. The deaf hear. Isaiah xxxv. 5, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped."

16. *The dead are raised.* Isaiah xxvi. 19, "And the earth shall cast out the dead."

17. His humility when on trial. Isaiah liii. 7, "He *was oppressed, and he was afflicted*; yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth."

18. The manner and circumstances of his death. Psalm xxii. 13—18, "They gaped upon me with their mouths as a ravening and a *roaring lion*. *I am poured* out as water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd, and *my* tongue cleaveth to my jaws, and thou hast brought me into the dust of death. For dogs have compassed me; the assembly of the wicked have enclosed me: they pierced my hands and my feet; I may tell all my bones; they look and stare upon me. They part my garments among them, and cast lots upon my vesture." This Psalm was indited more than 1000 years before Christ's crucifixion, and yet every word had an exact and literal accomplishment in that transaction, and the Jews saw it.

19. His resurrection. Psalm xvi. 10, "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."

20. The pouring out of the Holy Spirit on the day of Pentecost. Joel ii. 28, "And it shall come to pass afterward that I will pour out my Spirit upon all flesh; and *your sons* and your daughters shall prophesy; your old men shall dream dreams, and your young men shall see visions." The apostle told them that this *scripture* was *fulfilled* at the day of Pentecost, and this transaction was well known to the Jews.

21. The fulfilment of the seventy weeks spoken of by Daniel, ix. 24—27, *which I have shown*, in a former lecture, was accomplished to a day. And the Jews well understood it; for Caiaphas, being high priest that year, said *to the Jews*, "Ye *know nothing* at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this spake he not of *himself*, but being high priest that year he prophesied (or taught the prophecy in Daniel) that Jesus should die for that nation, and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." John xi. 49—52.

This evidence was well understood among the rulers of the Jews; yet notwithstanding all this scripture was fulfilled before their faces, and all these signs were actually accomplished in the short space of thirty-five years, and a cloud of witnesses testifying to all these facts, and they themselves had to consent that notable miracles had been done, they believed not. Well may you say, dear hearer, that they deserved wrath, and God was just in destroying their nation and place. But how is it with us? Do we believe in that word *which we* blame them for rejecting? Are we clear of the sin of unbelief? The Jews were looking for a temporal king and kingdom. And are not we looking for a temporal millennium—one in which the Christians will have the rule of the world? Let us see to it that we do not *stumble at the same stumbling-stone; possibly* we may have carnal notions as well as they. Therefore, let us inquire,

II. What signs are now fulfilling, which are given us by Christ, the prophets, or apostles, of his second coming and glorious reign? And,

1. Christ tells us, Matt. xxiv. 14, "This gospel of the kingdom shall be preached in all the world as a witness, and then shall the end come." Is not this sign already accomplished? Bible translated into more than 200 different languages; missionaries sent among all the nations known to us on the globe, and reformation succeeding reformation in every town, nook or corner in this land. The gospel has now spread over the four quarters of the globe. It began in Asia. In the apostles' days, that quarter was full of light. From thence it went into Africa; and, for a number of centuries, Africa stretched out her hands unto God. Europe, too, has had a long visitation of gospel blessings; and now America, the last quarter of the globe, is reaping a harvest of souls for the last day. The gospel, like the sun, arose in the east, and will set in the west.

2. The pouring out of the Holy Spirit, and last reign of grace. Daniel tells us, (after Bonaparte should come to his end, and none should help him,) xii. 1, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people." This I have shown, in a former lecture, is the same angel *that stood upon the waters of the river,* clothed in linen, Daniel xii. 6; also the same angel that John saw, Rev. x. 1—6, standing, his right foot upon the sea, and his left upon the earth, and in his hand a little book open. This angel told John that he must "prophesy *again before many people, and nations,* and tongues, and kings;" meaning that the gospel must again be published, as it had been in the apostolic days. And then would this angel lift his hand to heaven, and swear by him that liveth forever and ever, that time should be no *longer. Again, James says, v. 7, 8,* "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; establish your hearts, *for the coming of* the Lord draweth nigh." And now, can any man, who has any knowledge of the present times, deny that God has poured out his Spirit, in a remarkable manner, for twenty years past? Has not the gospel been spread in as rapid and extensive a manner, as in the apostolic day? Has not opposition and persecution of the kings of the earth, of the woman that sitteth on many waters, the sea, been in a great measure kept in check and powerless, by some invisible power, some mighty arm, until the servants of God should be sealed, the latter rain of grace descend, and God's purposes be completed concerning this latter day? Here, then, we have a clear and visible sign that the coming of the Lord draweth nigh.

3. "Many running to and fro." This is another important and evident sign of the end. Daniel xii. 4, "But thou, O Daniel, shut up the words and seal the book, even to the time of the end. Many shall run to and fro." Whether the prophet means to be understood, "many shall run to and fro" in a religious sense, or in a civil or temporal sense, or whether he means in both, is perfectly immaterial for my purpose. All must acknowledge that this text is remarkably fulfilled in this day, in either point of view. If it means missionaries of the cross, no man can dispute the fulfilment. See the heralds of salvation crossing and re-crossing on every part of the habitable globe. If it means common travellers, or the rapid means of *travel, still our text holds good, and the fulfilment* is obvious. No man, unless he is wilfully ignorant, can deny that this sign is not actually and literally fulfilled.

4. The great increase of knowledge, given in the same text as above. "Even *to the time of the end* many shall run to and fro, and knowledge shall be increased." View this in any point you please, whether theological or scientifical, it is literally true; in this day of invention and improvement, knowledge increases. What of the fifty different moral societies, which have become general in the Christian world? Is there no increase of knowledge in our Bible societies, Sabbath schools, tract societies, temperance societies, and a catalogue of others for moral reform? What can we say of all the inventions in the arts? What of all the improvements in science? In all this, is it not very evident that this sign is now fulfilling to the very letter?

5. The great increase of riches, and desire for laying up worldly treasures, as described by James, v. 1—3, "Go to, now, ye rich men, weep and howl for your miseries that shall come upon you; your riches are corrupted, and your garments are moth-eaten; your gold and your silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh *as it were fire. Ye have heaped treasure together for* the last days." When, since the writer of this epistle was on our earth, has there been such an increase of gold and silver, and treasures of this life, as at this day? Our rich men are laying up their gold, silver, and *treasures in* abundance. *But, as though this individual* exertion for riches would not completely fulfil our text, they have entered into all manner of companies and monopolies, to "heap treasure together." When, in the history of the world, can there be shown so many banking institutions as now? When so much insurance capital as is heaped together at this day? Are not our rich men perfectly infatuated with stocks of all kinds? And monopoly is the order of the day; to grind down the poor, and heap treasure together for the last days. Can any man, who has any knowledge of these things, deny that this sign of the last days is not evidently accomplished? Go to, ye rich men, weep and howl, for your miseries are come upon you.

6. The unwillingness of men to hear sound doctrine, taught us by Paul, 2 Tim. iv. 1—4, "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom. For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." My brethren, need I say one word on this passage? There is none of you so blind, but you see that this passage does actually describe the most fashionable preaching at the present day. How many thousands do run after that kind of preaching which is only *relating* fables, and that doctrine which gives all power to man?

7. Scoffers, saying, "Where is the promise of his coming?" as Peter informs us in his 2 Epistle, iii. 3, 4, "Knowing this first, that there shall come in the *last days scoffers, walking after their own lusts,* and saying, Where is the promise of his coming? For, since the fathers fell asleep, all things continue as they were from the beginning of the creation." A right understanding of this text would show us, at once, that many of us, who fancy we are in the *highway to* heaven, are belonging to this class of scoffers. First, they walk after their own lusts; that is, after their own carnal notions concerning the coming of Christ. They say all things will continue as they were from the creation; they must have a temporal millennium; man must be married and given in marriage; the world will not be burnt; and, My Lord delayeth his coming, some say a thousand years, and some say 365,000 years, and all the moral change that takes place on our earth will be performed by the agency of man. Therefore, many scoff and ridicule the idea that Scripture tells us of the second coming of Christ, the manner, object, and time. And many are willingly ignorant, will not hear or read on this subject.

8. "Perilous times," as described in 2 Tim. iii. 1—7, "This know, also, that, in the last days, perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having the form of godliness, but denying the power thereof; from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth."

What better description of domestic and public society could we expect from the most close observer of private characters, domestic circles, and public societies of our times, than is here given? One would conclude, had he found this in any other book but the Bible, that it was from a modern writer, well acquainted with the human heart, and the generations now on the earth.

9. "Departing from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats." Thus Paul tells Timothy, 1 Epistle, iv. 1—3, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith," &c. This, we must acknowledge, has been, and is now fulfilling. The whole, almost, of the Christian world have departed, or changed their faith within fifteen years; seducing spirits are evidently at work; hypocrites are multiplying among us; Roman Catholics, Shakers, Pilgrims, Fanny Wright, Owen, and others forbid to marry. Roman Catholics, and many others among us, are teaching to abstain from meats and drinks, which God hath created to be received with thanksgiving of them which believe and know the truth.

10. False teachers, making merchandise of the *gospel. See* 2 Peter ii. 1—3, "But there were false prophets, also, among the people; even as there shall be false-teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction; and many *shall follow their pernicious* ways, by reason of whom the way of truth shall be evil spoken of; and through covetousness shall they, with feigned words, make merchandise of you, whose judgment of a long time lingereth not, and their damnation slumbereth not." The apostle then goes on to show, that, as it was in the days of Noah and Lot, so it would be in the days of these false teachers; one generation would not pass off before the judgment would overtake them, who make merchandise of the gospel, and like Balaam, who loved the wages of unrighteousness.

11. Jude gives us a sign, 4th to 19th verse, inclusive, "How they told you there should be mockers in the last time, who should walk after their own ungodly lusts; these be they who separate themselves, sensual, having not the Spirit." Some preachers deny the agency of the Spirit in regeneration.

12. Christ gives a sign in Luke xxi. 25—28, "And there shall be signs in the sun, and in the moon, and in the stars; and, upon the earth, distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking for those things which are coming on the earth; for the powers of the heavens shall be shaken; and then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."

13. Christ gives another sign in Matt. xxiv. 23, 24, "*Then, if any man* shall say unto you, Lo, here is Christ, or there, believe it not; for there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect." There can be no *doubt of this sign being fulfilled.*

14. The fulfilment of the parable of the ten virgins—the midnight cry has gone forth from every quarter of God's moral vineyard, "Behold, the bridegroom cometh." The world has been, and are now, "trimming their lamps;" *witness the Bible translated into* all languages; the Bible societies sending Bibles to every nation and family on the earth; the Sabbath schools and Bible classes studying its sacred precepts.

15. The scattering of the holy people and division of sects, as prophesied of by Daniel, xii. 7, "And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." This prophecy is now fulfilling in a remarkable manner. Not one sect, who profess holiness, but are divided and subdivided into contending schisms, and that, too, within twenty years.

16. The division of the political world, as prophesied of by John, Rev. xvi. 12—16, "And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, for they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty"—and 19th verse, "And the great city was divided into three parts, and the cities of the nations fell." That these spirits are political, is evident, from the fact that they come out of the mouth of the dragon, (kings,) and beast, (Catholic,) false prophet, (Mahom-

man,) and unclean, signifying they are not holy things This prophecy is now accomplishing. What nation, within our knowledge, is not already divided into three political parties? None, which is in any way known to your speaker.

17. The church has fulfilled her 1260 years in the wilderness, spoken of in Rev. xii. 6, 14, "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." These days were evidently accomplished in 1798, since which time the Protestant church has enjoyed privileges even in the city of nations, the Roman empire; and, according to Daniel, forty-five years will complete the whole plan of redemption.

18. The two witnesses prove that the 1260 years are ended; for it is evident that the Old and New Testament are not now hid nor kept from the common people, but have arisen from their dead state, and are now performing the office God designed they should, conveying light to the world. They are not clothed in sackcloth, but, through the missionaries of the cross and Bible societies, are testifying to the world of Christ and his second coming.

19. The civil power of anti-Christ is destroyed, and the 1260 years, in which she was to rule over kings and tread the church under foot, were completed in 1798, when the French army took the Pope a prisoner, and erected Italy into a republic; since which time the Pope has exercised but little or no power over kings, or the Protestant church, and she is evidently sinking by the weight of her own corruptions.

20. It is very evident that the sixth trumpet has sounded, and the 391 years will be completed in 1839, when the seventh trumpet will begin to sound, and the mystery of God will be finished, all that he hath declared to his servants the prophets. If the fall of the Eastern Empire at Constantinople was included in the sixth trumpet, which all the principal commentators, whom I have consulted, agree in, and that trumpet was prepared to sound an hour, a day, a month, and a year, which makes, according to the reckoning of time in John's prophecy, 391 years and 15 days, then the sixth trumpet is almost finished. The whole appearance strengthens this exposition of the text; for the power of the Turks has diminished more rapidly within fifteen years, than any politician, however anxious he could have been for the event, could have anticipated.

21. The opening of the sixth seal, revealed in the 6th and 7th chapters of Revelation, was opened in the French revolution, and carries us through a sealing time unto the opening of the seventh seal, which ushers us before the judgment-seat of God. No one can deny but that, since the revolution in France, a sealing time has passed; many have been born into the spiritual kingdom of Christ, more than has ever been known, in the same period of time, since the apostles' days. This seal, then, is evidently opened, and is a strong evidence that the book of life will soon be opened, and the dead will be judged out of the things written in the books.

22. The sixth vial was poured out about the year 1822, when the Ottoman power began to be dried up. This is an important sign that we are on the brink of the judgment day. Rev. xvi. 12, "And the sixth angel poured out his vial upon the great river Euphrates; and the waters thereof were dried up, that the way of the kings of the east might be prepared." This preparation is for the last great battle, which will take place at the pouring out of the seventh vial, in the year 1839 or 40. At the pouring out of the seventh vial, a voice from the throne will pronounce the words, *It is done:* The kingdoms of the earth and governments of the world will be carried away, and their places not found. Every writer, of any note, will and have applied this vial to the Turkish government, and of course must acknowledge that this vial is poured out, for the power of the Turkish government is but little more than a name, and the strength of the Ottoman power dried up.

23. Another evidence is Daniel's resurrection at the end of the 1335 days. This evidence is very plain and evident, for Daniel says, xii. 11—13; "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." This cannot be the Jewish sacrifice; for if so, then it must have been fulfilled about five hundred years past; and as no event took place then which would warrant us in so understanding it, I can see no rational objection to understand this daily sacrifice to mean Pagan rites and sacrifices, which was the original beast of which the abomination of desolation was only an image, and, as I have shown in a former lecture, was to continue six hundred and sixty-six years; and as Paul tells us, that when he was taken out of the way, the man of sin would be revealed, agreeing in language with Daniel, I think the proof is strong that from the taking away of Pagan worship, A. D. 508, to the end of the Papal civil power, would be 1290 years, which would end in the year 1798, and thus agree with all of John's numbers in Revelation. And then Daniel says, or the angel to Daniel, "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." Thus add 1335 to 508, will bring us down to the year A. D. 1843. "But go thou thy way till the end be, for thou shalt rest and stand in thy lot at the end of the days." And "Blessed and holy is he that hath part in the first resurrection." Then Daniel will stand in his lot, and Job will stand on the earth in the latter day.

24. Daniel's vision of 2300 days long. I have in some former lectures shown clearly that Daniel's vision concerning the four great monarchies which were or were to come, included the whole history of the world, so far as God saw fit to reveal it, down to the judgment day, and the coming of the Son of man in the clouds. I then showed that the question was asked, How long should be this vision? The answer was given—2300 days. I then proved that days were to be counted years, by the command of God, by the example of Jacob, and by the fulfilment of a part of the vision. I then showed you when this vision began, by the angel Gabriel's own declaration, who was commanded to instruct Daniel into the vision. According to this instruction I showed you that 490 years were accomplished of this vision, to a day, at the crucifixion of Christ, both events happening on the 12th day of the first month, 490 years apart. And then I inquired, if 490 years of 2300 were fulfilled when our Savior was crucified, how much of the vision remained after his death? I answered, 1810 years. I then inquired, what year after his birth that would be; and the answer was, in the year 1843. I then begged the privilege, and do now, for any person to show me any failure of proof on this point, or where, possibly, according to Scripture, there may be a failure in the calculation I have made on this vision. I have not yet, by seventeen years' study, been able to discover where I might fail.

Lastly. Another sign of the last day you will find given by Paul, 1 Thess. v. 2, 3, "For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." Compare 2 Pet. ii. 17—22.

The doctrine of peace and safety, and that there is no punishment in the future state, had but few or no advocates until very recently. I am not certain but the first preacher of this soul-destroying doctrine is now living; and they now boast of their multitudes of followers and advocates. There have been, in past ages, a few who preached the doctrine of the restoration of all men, after a suitable punishment in hell; but to *modern Universalists* belongs the invention of preaching "peace and safety when sudden destruction cometh." If this sign is not fulfilled in the preachers of this order at this time, I ask, How can it be fulfilled? and what must the doctrine of those be who preach "peace and safety?" Surely, no human being can invent a doctrine so full of (promised) "peace and safety" to the wicked as this; and no other denomination on our globe ever have opposed the doctrine of the coming of Christ, the judgment day, and future punishments, but the modern Universalists; and if this is the doctrine that Paul had reference to in our text, as, I am fully satisfied, every candid and religious mind must and will allow, then we may reasonably suppose "*sudden* destruction cometh upon them, and they shall not escape."

Therefore, my dear reader, I shall now, with a few closing remarks, leave you to your own reflections.

The Jews had twenty-one signs in the Scriptures given them of the first coming and person of Jesus Christ; yet many rejected him as an impostor. You say, if you had lived in that day, you would have believed; and you in your hearts condemn them as a hardened race of unbelievers; and notwithstanding their great pretence to piety, you say they were justly denounced by our Savior as a generation of vipers and a band of hypocrites. But, my hearers, be careful your own hearts do not condemn you for your unbelief in the signs which the prophets, Christ, and the apostles have given you as tokens of his second coming and the judgment day. I have brought from the word of God twenty-five signs of his second coming, end of the world, and judgment day, and all apparently fulfilled within the age of many present, or fulfilling now before your eyes. And do you believe? Many of you profess to be pious; many of you say, Lord, Lord! but do you believe his word? Are you willing to risk your life, your character, your all, on his word? or are you fearful and unbelieving? Now is the time to try men's souls. Now, if you wish to be sure, examine closely, and see whether your faith will stand in the day of trial which is coming; yes, has already come, in a thousand ways, to draw you from the gospel of Christ to another *new* gospel, which is not the gospel of God.

"Can ye not discern the signs of the times?" Let me give you one rule by which you may know a false doctrine. They may have many good things in their creeds, they may be very plausible in their arguments, and after all deceive you. But examine them closely, and you will find they deny, ridicule, or try to do away some prominent doctrine of the Bible, such as the divinity of Christ, his second coming, office of the Holy Spirit, eternal punishment, doctrine of grace, election, conviction for sin, regeneration, repentance, or faith. And when you hear or see them make light or scoff at any thing of this kind in the word of God, go not after them nor bid them God-speed. "Can ye not discern the signs of the times?" And to you, impenitent friend, God has at all times given warning of his approaching judgments. If you repent, believe his word, and break off your sins by righteousness, he is faithful and just to forgive you your sins. Why not take warning by the past? Is there no example for you? Look at the antediluvian world. Sodom and Gomorrah, Nineveh, Babylon, Jerusalem, and the once enlightened Asia, now worse than in heathenish darkness. Will God punish nations and not individuals? This cannot be, for nations are composed of individuals; and God is just, for he hath appointed a day in which he will judge the world in righteousness. "Can ye not discern the signs of the times?" Will God's word fail of being accomplished? Can you show a single instance? Why not listen, then, to the warnings and admonitions, to the calls and invitations, to the examples and precepts contained therein? "Can ye not discern the signs of the times?" Will God cut off the unbelieving Pharisee for not discerning the signs of the times, and let you, with twofold more light, go free? No: how can ye escape, if you neglect this great salvation? Watch, then, "the signs of the times." I say, Watch.

For the Midnight Cry.

DISTRIBUTOR'S REPORT.

I called on some persons who partly examined this subject some time ago, but were now undecided, and some of them apparently indifferent about the result of those things. I gave them some papers to read for themselves first, and then lend them to others; by this means many may be engaged in spreading the alarm to the careless. I gave some papers to persons in the streets; others I left at houses, and some I laid on counters of shops where I did not stop to enter into conversation with the persons there. But few refused to take them, among these was a Catholic, who told me it was no use "to leave them at his people's houses, for they had religious books enough of their own:" but advised me to "give them at the houses of those who have no religion at all And added that there was plenty such houses in the city. I could not help feeling convinced that this man's last observation was, alas! too true, for there are hundreds in this city who indeed have no religion at all, but are without God and without hope in the world, and aliens from the commonwealth of Israel, who never pray to God or attend to any of his requirements. Reader, do you belong to this class? If you do, try to get your name off the list immediately—*fly for refuge to the hope set before you in the gospel—become a Christian in deed and in truth;* let no one have it to say any longer, that you have *no religion at all.*

Some try to prove that this world can never be destroyed, when Peter has declared in plain and glowing language, that it shall be burned up and all the works therein. When I remind them how God destroyed the old world by a flood—Sodom and Gomorrah, in the same way we expect that this world will be destroyed; and how he caused the destruction of Jerusalem and other cities, they tell me that people were more wicked then than they are now. But I am not certain of that. I hope there are more of God's people in the world *now* than in other ages, but I believe the wicked do as wickedly *as any people ever did.*

And now, reader, let me ask you to examine your New Testament on the subject of the coming of Christ; see if the apostles have told us any thing about a millennium, or any thing else taking place first; except the revelation of the Man of Sin, which all Protestants believe means Papacy, which is now being consumed by the spread of the gospel, and will be destroyed by the brightness of Christ's coming.